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Majles Investigation of Voice and Vision

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* Majles Investigates Activities of Voice and Vision

94LA0033A Tehran RESALAT in Persian 3, 4, 15 Nov 93

[3 Nov pp 5, 6]

[Text] Legislative and Parliamentary Affairs Division. The first part of the Majles inquiry and investigation report on the activities of the Voice and Vision was read as follows in the Majles session yesterday, to which we call your attention.

Examination of the Programs of the First and Second Network

Preface

The Imam, may God's paradise be his, called the Voice and Vision the "great Islamic university" and in this way outlined its general direction and main mission. The Voice and Vision must be judged from this perspective and with emphasis on this principle.

The audience of the Voice and Vision, according to the explicit statement of the Imam, consists of the masses of the people. Hence, the Voice and Vision must in the general course of its cultural and Islamic movement always keep its audience in mind.

The Voice and Vision organization, especially the Vision, must use artistic and effective methods, such as films, serials, and recreational and attractive programs, in the best possible manner to convey its message and not be satisfied with the simple, primitive, low-budget conveyance of messages, such as speeches and direct statement of the message. One of the bases for judgment is to see to what extent this important medium has made use of effective and attractive methods to transmit its message.

The programs of the Vision can be produced in three ways—negative, neutral, and indifferent programming—in addition to programs in support of Islam and the revolution. For example, if the intention is to emphasize health care, this message can be conveyed by showing a European family and clean and beautiful churches or the message can be conveyed by showing a Muslim family with clean and beautiful Islamic mosques and in this way examine the constructive directions of the program.

The issues that will be discussed in this report shall consist of:

1) Examination of films and serials broadcast from 1353 [21 March 1974-20 March 1975] to 1371 [21 March 1992-20 March 1993].

2) Examination of the Network 1 programs of the Vision in 1363 [21 March 1984-20 March 1985] and 1370 [21 March 1991-20 March 1992] and a comparison between them.

3) Examination of the Network 2 programs in 1363 and 1370 and a comparison between them.

4) Comparison of all the programs of Networks 1 and 2 during these two time periods.

A. Examination of Films and Serials

From 1363 to 1371, films and serials were broadcast about 900 times from Networks 1 and 2, of which about 700 were foreign films and serials produced with high-technical expertise, which are consequently very attractive and influential. In other words, a Muslim Iranian youth in the past eight years, during the most sensitive period of the formation of his personality, has been influenced by such serials, which, although they propagate some humane and material values, in a very subtle manner bring divine spiritual values under question. For example, in the movie "Billy Bud," the protagonist is a beautiful and innocent young man with certain good attributes portrayed, but the film explicitly states that he is a bastard, and while overlooking the ugliness of an illegitimate act it shows that the result of this heinous act is that he is a hero with high human qualities. There are also films that show educational environments, which are less harmful than other foreign films, but by showing coeducational schools and very normal emotional relationships between boys and girls in these schools, Iranian precollegiate male and female students who have been prohibited from having relations with the opposite sex begin to contemplate. By showing such films frequently and constantly, the pleasure of relationships with the opposite sex in a very good and progressive environment is shown to the student, who becomes intrigued and subsequently takes a position against Islam, which prohibits him from such a relationship, and becomes inclined towards the Western culture. He or she becomes disinterested in veiling; the Islamic regime becomes condemned in his or her mind; and his or her personality is formed in a manner that prepares the grounds for rejecting divine Islamic values and accepting decadent Western values. It was expected that the Voice and Vision in the course of these eight years would gradually increase domestic production and reduce foreign films and serials and even export its products abroad. But, on the contrary, we have been witnessing an increase in such films and serials in recent years. For example, from 50 foreign films and serials in 1368 [21 March 1989-20 March 1990] we have reached 120 in 1371 [21 March 1992-20 March 1993]. In 1368, 41 percent of the films and serials broadcast were Iranian, but in the first six months of 1371, the number was reduced to 25 percent, and foreign serials and films have reached from 59 percent to 75 percent. In other words, while the Voice and Vision is more than 14 years old, our young people benefit 75 percent from foreign culture and 25 percent from our own culture. And this is provided the 25-percent domestic production is not under the blade of quality control. For example, the serial "Busy District" ridicules the revolution and the regime, or a serial called "Crocodile Tears" is produced at incredible cost, and because of certain problems of deviation, many parts of it are cut out, but even the parts that are shown are the target of widespread protest by the people because of problems of deviations.

The serials are made at high cost but have such internal problems that after production they are announced as unfit for broadcast. An example is "Ziba Beauty Salon." Some films are broadcast once, but because they insult Islam they are objected to and are deemed unfit for broadcast, such as

"Haji Washington" and "The Death of Yazdgerd." Other examples exist which show that even the 25-percent domestic production that should eliminate the effect of the 75-percentage of foreign products are in some way in line with the 75-percent foreign productions. Of course, of the 25-percent domestic production, only 8 percent is produced by the Voice and Vision; the remainder is purchased from outside the organization.

A typical Iranian girl in the course of eight years has been affected by hundreds of models of unveiling and improper veiling, which have settled in her mind as positive values. (Foreign serials propagate unveiling and domestic serials improper veiling.) But, unfortunately, the high standard of veiled women has not been observed in films and serials in order for them to become interested in veiling.

In the serial "Hezardastan," which is considered a television masterpiece and was made at high cost, during the sensitive period in late Qajar rule, the deviation of the constitutional revolution and the government of Reza Khan to the end of the World War is shown. In it not only is there no sign of the spiritual leaders of the Muslim nation, such as Modarres and Sheykh Fazlollah Nuri, but also the assassin of martyr Sheykh Fazlollah Nuri is presented as a brave, free, sensitive, innocent, justice seeking, antiforeign, mystic, and patriotic person through cinematic tricks, whereas Khoshrevis should have been presented as a person hated by Islamic society. In the program, "The Seventh Art," where there is a discussion about the cinema of the former Soviet Union, the host of the program who is a well-known Westernized individual and has attacked Islam in the university environment and fought the religious forces, mentions the reason for the disintegration of the Soviet government to be regulating the activities of the artists and restricting their freedom, thereby implying that the artist must be free to create whatever he wishes and in this way tries to make the artists turn away from serving Islam and the revolution.

The same perspective has resulted in showing a naked woman in his film in a classroom. He has been teaching our students for years and now has been discovered by television. He has been invited to transmit his ideas to the whole society.

B. Examination of the Programs of the First Network

An examination of television Network 1 programs during the one week of 25/12/1363 to 02/01/1364 [16-22 March 1985] show that 45 percent of all the programs were related to Islam and the revolution and 55 percent were indifferent to Islam and the revolution or were deviant. Among the programs related to Islam and the revolution, 55 percent were indifferent to Islam and the revolution or were deviant. Among the programs related to Islam and the revolution, 95 percent were in the form of direct messages, that is, speeches, news, call for prayers, and recitation of the Koran and 5 percent in the form of documentaries and reports, and no programming in the form of films and serials. Among the indifferent or deviant programs in relation to the revolution, 1 percent were in the form of direct messages, 28 percent in studio and report forms, and 68 percent in the form of films and serials. In other words, 99 percent of the neutral and negative messages were presented in very artistic, cinematic, and studio methods, while not even one case of Islamic revolutionary messages was presented through cinematic methods. Among the serials and films unrelated to Islam and the revolution, 64 percent were foreign and 36 percent domestic. Unfortunately, even in the 36 percent domestic production, no supervision was implemented to see that they be in defense of Islam and the revolution.

An examination of the seven years after the initial study, that is, during the week of 26/01/1370 to 01/02/1370 [15-21 Apr 1991], shows that 42 percent [of the programming] was related to Islam and the revolution and 58 percent was indifferent to or a deviation from Islam and the revolution. In other words, in quantity, a decrease of 3 percent in programs related to Islam and the revolution was revealed.

Of course, among the programs related to Islam and the revolution, 20 percent were studio productions and reports and 13 percent films and serials, which indicates a relative improvement compared to the previous seven years. After seven years, neutral programs and those that deviate from Islam and the revolution have progressed in quantity and quality, which is very worrisome.

On the one hand, in 1363 [21 March 1984-20 March 1985], Iranian films and serials comprised 14 percent of the total programs, whereas in 1370 [21 March 1991-20 March 1992], they decreased to 11.5 percent. On the other hand, foreign films and serials, which in 1363 comprised 24 percent of all the programs, increased to 38 percent in 1370. Apparently the Voice and Vision is gradually losing Islamic and revolutionary incentives and has become indifferent and neutral.

C. Examination of Network 2 Programming

An examination of Network 2 programming for the week of 25/12/1363 to 02/01/1364 [16-22 March 1985] shows that this network has similar percentages to those of Network 1. The programs related to Islam and the revolution are produced 98 percent as direct messages, that is, at low-cost and ineffectively, whereas programs indifferent, neutral, and even deviant to Islam are higher in quantity, attractiveness, and effectiveness. In an examination of one week seven years later, that is, the week of 07/09/1371 to 14/09/1371 [28 Nov-5 Dec 1992], we witness a decrease in programs related to Islam and the revolution, that is, we reach from 46 percent to 29 percent, while neutral and deviant programs increase from 54 percent to 71 percent. In other words, after seven years, the share of Islam and the revolution in Network 2 decreases by 17 percent. Of the total serials unrelated to Islam, 79 percent were foreign and 21 percent domestic. In other words, the budget and resources of the televisions were spent on neutral programs and despite the storming cultural invasion of the enemy, television does not have the power to produce films and serials in defense of Islam.

Network 2 translated into Persian produced and broadcast in the form of television serials four plays in 1371, although the actors and the atmosphere of the plays were 100 percent

similar to the foreign products; in fact, one would think they had been imported. At the same time, 79 percent of films and serials are foreign, and Network 2, instead of making films and serials in defense of Islam and the revolution, has acted to increase the number of foreign programs.

If we compare all the programs of Networks 1 and 2 on the basis of the samples in the early 1360's [1980's] and the early 1370's [1990's], Network 1 had an increase from 45 hours of weekly programs to 48 hours, and Network 2 also increased from 41 hours to 44 hours. In other words, both networks added three hours to their weekly programs. The share of Islamic and revolutionary programs decreased from 39.5 hours in 1363 to 33.5 hours in 1370. On the other hand, indifferent or deviant weekly programs increased from 50 hours in 1363 to 58 hours in 1370.

D. Children's Programs of Television Network 1

Undoubtedly, among television programs, those designed for children are especially important, because [television] is a very attractive school in front of which our children sit from the age of five to their youth for several hours a day, even on Fridays. Since children's programs are all in the form of films, serials, cartoons, songs, and happy programs accompanied by music, they have a large number of viewers and are very attractive. In other words, the children of the revolution who have now reached the age of 14 have been under the influence of children's television programs more than any other educational factor. Therefore, its examination is very vital and important, because television can train young, faithful, determined people with moral virtues who are eager to learn and serve Islam and the people or on the contrary immoral young people who support the West, do not believe in Islam, and are alien to the revolution.

With this brief preface, we shall now examine the children's programs of Network 1.

Network 1, during the week of 25/12/1363 to 02/01/1364, broadcast a total of 15 hours of programs for children. In other words, on the average, two hours per day, of which 5 percent was direct messages, 23 percent studio productions and reports, and 72 percent in the form of films, serials, and cartoons, which are the most effective and attractive kinds of television programs.

Of the total number of films and serials, 90 percent were foreign and 10 percent domestic productions. In other words, one hour of foreign cartoons were shown per day. Experts agree that cartoons and animations are the most attractive of programs and form the personality of children. Western companies transmit Western culture through these cartoons, which, because of the emotional relationship between the heroes and the children, have a profound educational effect. A child who was born in 1357 [21 March 1978-20 March 1979] and was not affected by the negative influences of the society prior to the revolution, up to 1372 [21 March 1993-20 March 1994], that is, in 15 years, has watched about 5,000 hours of foreign films and cartoons. In other words, he has been under the control of the Western and Eastern cultures, which he has watched and accepted eagerly. If we do not believe in the intentions of the West and the oppressors regarding propaganda and conspiracies in this way, we must admit that at least in all of these programs the culture and customs of the producer have been propagated and there has been no sign of Islam and divine values. Wine drinking, unveiling, and relations between boys and girls exist and are propagated in these cartoons to the extent that children accept them as normal.

Marco Polo, the European spy to the Mongol court, has been shown frequently as the best and most beautiful model and manifestation of all human virtues and emotions in the form of films and cartoons on television. In them, the Orient and the Islamic countries are shown to be barbarian and full of injustice, bloodshed, and backwardness, thereby presenting the West as the place of higher human beings and the superior race, which inculcates in the minds of children that the savior must come from the West.

In the attractive animation "Around the World in 80 Days," the main hero, who is a valuable, powerful, brave, alert, and ever-victorious character, enchants the children with his human characteristics and attributes and is explicitly introduced as an Englishman whose journey ends in London. If we see that our youths who were born after the victory of the revolution are inclined towards Western culture, it is because in the course of their lives, one hour per day, they have been shown the very attractive material and spiritual qualities in connection with the Western world in a most effective manner. And now, if the Islamic Republic wants to take away from them all that beauty, which has penetrated the depths of their being, through speeches and threats of judicial power, they will not only resist it and refuse to give up what they love, but a grudge will be created in their hearts towards the Islamic Republic, and subsequently they will not be made to understand with a few analytical discussions that the West threatens humanity and we must resist its cultural invasion.

The children's programs of Network 1 in the course of a week were 65 percent films, cartoons, and serials, but 8 percent are domestic puppet shows and 23 percent of studio programs, most of which, unfortunately, are indifferent towards Islam and the revolution and are in some sense international. Seven years after this date, from 26/01/1370 to 01/02/1370 [15-21 Apr 1991], 80 percent of all programs were foreign films, serials, and cartoons. In other words, during this period, foreign programs were more than four times the number of domestic programs. In the course of this week, 98 percent of the foreign or domestic programs were indifferent to Islam and the revolution and only 2 percent were in support of Islam and the revolution.

Examination of Children's Programs of Network 2

From 01/03/1362 to 31/03/1362 [22 May-21 June], 55 percent were domestic productions and 45 percent foreign productions. Of the total, 80 percent were indifferent to Islam and the revolution and 20 percent related to Islam and the revolution. Among the indifferent programs, 40 percent were effective and influential programs, but none of the Islamic programs were films, serials, and cartoons. In an examination eight years later, that is, 06/09/1371 to 03/10/1371 [27 November-24 December 1992], a total of 66 percent were domestic productions and 34 percent foreign

productions. The 11-percent increase in domestic production is cause for happiness. But, unfortunately, the increase in domestic production has not been at the service of Islam and the revolution, and of the 66-percent domestic productions, only 16 percent had Islamic and revolutionary messages and 84 percent were indifferent or deviant. In other words, compared to 10 years ago, the volume of programs related to Islam and the revolution decreased from 20 percent to 16 percent; and this is due to the lack of faithful and committed forces in this very important medium. In fact, the main reason for the retrogression of the Voice and Vision and the main problem is the abandonment of committed forces. This trend has continued unceasingly in the past 10 years.

Report on Manpower

In a summary of the report on manpower, the following will be examined:

A) The quantitative and qualitative presence of the cadre prior to the revolution and lack of essential change in the body of the Voice and Vision. The Voice and Vision is a center that has about 14,000 personnel, most of whom are left from the previous regime. Despite the fact that it has been purged, like other organizations, the composition of a large section of the organization has not essentially changed. Even the absorption of Hezbollah elements, due to the governing climate, has not been able to create fundamental change and the Hezbollah elements have either become dependent on the climate and transformed or remained silent.

Of course, the issue of manpower must be examined on two arenas, the managers and the body of the organization, especially in regards to artists and those engaged in audio and visual production.

In the management group, appropriate changes have been made, but sometimes we see inappropriate operations by some of these managers who have been affected by the existing climate in the organization.

Among the artists and those involved in producing audio and visual programs essential changes have not taken place and the old elements, due to intellectual opposition to the Islamic regime and revolution, protect the interests of their fellow guild members. To understand this point, several examples are necessary.

One of the known figures in the past was the host of the "Radio Darya" program, who had relations with SAVAK and was once was dismissed from Friday morning on the radio because of his bad temper, but was called back to work again.

Two of the hosts of the Voice and Vision, despite their justified figures on the surface, misused their situation to receive resources from organizations and after revelation in a film in which their immoral problems were shown, they were dismissed, but unfortunately, they were rehired by the Vision.

There are numerous examples of the involvement of questionable and anticulture programming in the Vision and serials. In the serial "Azarestan," an actor that was in offensive films of the Tyrant's time is used. He is the actor in the film "Mohallel," which was made with the goal of ridiculing Islamic values. At the present time, he is the expert and judge for the Center for the Performing Arts of the Ministry of Islamic Culture and Guidance. Other figures who are prohibited from acting in films by the Ministry of Islamic Culture and Guidance but are hired by the Voice and Vision and used in many serials are included in "Gol-e Pamchal," which, unfortunately, is produced by the Shahed group. One of them, while acting in this serial, was arrested by the Antinarcotics Prosecutor's Office for possession of opium and later released.

Another example is honoring the experienced actor of the Tyrant's time and a deputy to the monarchical Parliament, which occurred on 21/04/1370 [12 July 1991] in the "Journal of Art" programs of "Vision Week," despite the fact that he has had no positive artistic activity during the revolution. It can be argued that to honor him is to honor the art and programs of the Tyrant's time.

Another example is the official invitation to the showman of the Tyrant's time by Mr. Va'ezi, the director of the Voice. The invitation stated: "Your place is empty among the artists." Of course, later the action of Mr. Va'ezi was protested by the head of the organization, and the abovementioned actor was dismissed.

The mischievous acts in the Voice and Vision that we witness now and then are directly related to the presence and power of the antirevolutionary elements and the remnants of the Tyrant's time. These mischievous acts are sometimes overtly against the revolution and Islam and sometimes subtly follow objectives that are hidden from the eyes of many people, some of which are as follows:

1) On 12 Farvardin [1 April], Islamic Republic Day of 1365 [21 March 1986], a film was shown with a scene in which was the following dialogue: "Anyone who says yes has betrayed himself and his family." After investigations, it was discovered that the dubber had done it on purpose and it was not in the original text. The wife and two of the children of the dubber were among the organizational hypocrites, and one of his sons was eliminated.

2) Reading of a poem with an antirevolutionary content by the woman host for residents abroad.

3) The antireligious film "Like the Wind," for which the producer had received 700,000 tomans for its broadcast and was supposed to be shown on 29/05/1370 [20 August 1991], which was prevented from being shown.

4) Suppression and mocking of the Muslim and Hezbollah forces in the weekly "Journal of Art" program, for example, in the program in Mordad 1370 [23 July-22 August 1991], involving two good, positive films, "Fifty-Three Persons" and "Chasing Shadows," produced by Messrs. Yusef Seyyed-Mahdavi and 'Ali Shah-Hatami, efforts were made to suggest that both films were weak and the directors incapable and in which the martyr in the films was referred to as the one killed. This program was trying to describe and praise artistic antirevolutionary figures.

5) The television program "In Love With the Sun," which was broadcast on 07/02/1370 [27 April 1991] before the national news, featured the speech of a Sunni cleric who was in prison for having relations with foreign countries, conspiracy of membership in the World Sunni organization for Armed Struggle, and having a hand in the riots in Bandar Langeh, which resulted in the killing of 58 people. The broadcast of his speech coincided with his release and presence in the region.

After being informed of the incident, the grand leader, addressing the head of the Voice and Vision organization, said: "This is a grave damage. The reasons for such incidents, which occur every once in a while, must be carefully examined. Undoubtedly, the Ministry of Information must be present somewhere on the line of production and broadcast. Make an investigation of this issue."

Of course, despite the explicit statement of the grand leader, no steps were taken by the Voice and Vision to ensure the presence of the Ministry of Information.

6) The refusal of the newscaster of the day to read the news of the passing of the Imam and the issued announcements. Mr. Hayati, another newscaster, read the news appropriately, and due to his obvious emotional state while reading the text, he was ridiculed by his colleagues.

7) Last year in one of the children's programs the host of the program read a so-called educational text and mentioned two persons called Mas'ud and Maryam and their resistance to hardship, praising them and saying that, ultimately, they were victorious. Given the central slogan of the hypocrites, "Mas'ud and Maryam," the content is suspicious.

8) Showing of movies during inappropriate days, which was apparently intended to provoke society, such as simultaneous with the workers' strike in the Kangan Natural Gas Complex; the rerun of the film "Mine Workers' Strike," or from 10-25 Mehr [2-17 October] last year, simultaneous with the annoying propaganda and operations of the hypocrites, on Tuesday night, 14/07/1371 [6 October 1992], a film about the struggles of revolutionary elements against the government was shown, which was advertised the previous nights.

9) Insulting the revered position of the Prophet in the program "Friday Morning With You," in Mehr 1371 [23 Sepember-22 October 1992], which was broadcast as a joke from the loudspeaker of the Islamic regime. The first person says, I have heard you have claimed to be a prophet. The second one says, Yes. The first one says, Where is your book? The second one says, I do not have a book, I will have them take notes.

10) In one of the radio programs, an interview was conducted with Dr. Hesabi, the well-known Iranian physicist. Without any connection with the subject matter, the interviewer asked a question about the origin of life from the late professor, which cleverly negates the origin of life and the existence of God. He tells the late professor that he might not wish to answer that question, at the same time creating doubt in regards to God and playing with the beliefs of the listeners. Of course, the late Dr. Hesabi gave a biting answer based on reasoning in proving the existence of God and the system of the creation and neutralized the mischievous question of the host.

11) Use of one of the actors in the serial "A Lesson to Learn," who was one of the actors with a bad record during the time of the Tyrant. The use of an actress in the same serial who worked in a third-rate cabaret during the time of the Tyrant, which unfortunately has even played the role of a companion to some of the infallible ones in some serials.

12) In 1371 [21 March 1992-20 March 1993], in a program of several parts on "Examining Contemporary History," which was broadcast from Network 2, an individual is used as a writer and host whose name appears in the titles and who is one of the active cultural elements of the Tyrant and a leader of the cultural opposition, who cooperates with enemy publications and foreign information networks, such as the BBC, and recently in a video interview has accused the regime of the Islamic Republic and the Imam of killing a number of writers of the press in the Islamic Republic.

B. Programs Outside the Cultural Policies

The mass media plays a major role in strengthening national unity in every country. Especially in our country, in which various ethnic groups exist, the Voice and Vision is expected to help strengthen national unity under the present sensitive conditions. But, unfortunately, in the programs of the Voice and Vision, we see programs that are contrary to the overall cultural policies of the country, which by ridiculing the accents of various ethnic groups create problems. In most "Friday Morning With You" programs, the accent of Turkish speakers is frequently ridiculed. If attention is paid to the sensitivity of the Azari accent in this juncture, especially in the Republic of Azerbaijan, where people are sensitive, the negative aspect of the issue becomes apparent, or ridiculing the Esfahan, Rasht, and Lori accents. The latter, considering the report by the Central Office of Information of Lorestan, has caused sensitivity. This program is put together mostly by people who have problems.

There are also many programs in the foreign serials that can be eliminated with changes in the dialogues. For example, in the serial "The Secret Army," which was an attractive serial, in the last section, the character of the antidomination and antiforeign strugglers was questioned somehow and, on the other hand, the character of a criminal element in Nazi Germany was embellished. The leader of the rescue line trades all of his self-sacrifice for money and ownership of a restaurant... [sentence as published]

Or in the serial "The Mountain Fighters," which is the story of a group who have suffered injustice at the hands of the cruel government and was appropriate to the antioppression policy of the Islamic Republic of Iran, the main subject of the film is trivialized as a result of the violence, killings, and murder and the excitement of the fighting, which had negative educational effects. Incidentally, the negative educational effects caused problems for the Islamic Republic, and

in the riots of Arak in 1371 [21 March 1992-20 March 1993] a large number of unmotivated young people who had destroyed many government buildings and their equipment said in interrogations that they were influenced by the serial "The Mountain Fighters" and had enjoyed doing what they did.

A basic criticism of the pictorial programs of the Voice and Vision is lack of attention to full veiling of women, lack of attention to the chador, and spreading the culture of the "manteau" and scarves of the immoral kind. If statistics of the serials of the Voice and Vision are prepared, it can be said practically no programs are devoted to veiled women with chadors. And if there are women with chadors, they lack authentic identity and positive, intelligent character. The women with chadors in the films and serials are portrayed negatively as nosey snitches, impolite and illiterate. In any case, such examples, whether intentional or unintentional, oppose the philosophy of the chador and promote improper veiling, the effects of which we see in the society. On the whole, it can be said that despite the cultural policies devised by the policy making institutions, in the Voice and Vision, in terms of reforming the society, in practice programs are injected into the society by the antennas of that organization that can be said to be serving cultural invasion in some way. In addition to the issue of veiling, the broadcast of popular music from the Voice and Vision also has caused protests by religious individuals and Friday imams in the Friday prayer sermons and has caused the elimination of the ugliness of songs by the Tyrant's singers [sentence as published].

Films and serials that deal with the war or revolution usually have problems and regarding the forming of the Islamic revolution, the effective and main elements are either ignored or trivialized. On the other hand, efforts are made to show the influence of the intellectual elements as important and strong. For example, the serial "Ra'na" can be mentioned, in which the perspective of the filmmaker is contrary to the reasons, roots, determining elements, leadership, and other authentic authors of the Islamic revolution and in which attention is paid to the intellectual relations in the creation and victory of the revolution. Even in the titles of the films special emphasis is placed on the hammer and sickle of a worker, which emphasizes the serial appearing to be leftist. Or in regards to the imposed war, the viewpoint of the filmmaker generally concerns the examination of the social effects and second, the problems of the war in the society and mostly dwells on the ugliness and violence and in some way questions the self-sacrifice of the combatants, instead of showing the war from the perspective of the conspiracy of the oppressors against the revolution and engaging in the philosophy of the sacred defense and showing the lofty spirituality of the combatants, showing their problems. An example is the serial "Gol-e Pamchal" or the film "Bashu, the Little Stranger." Some of these films, because by nature of their being contrary to the philosophy and goals of the war, were not even allowed to be shown during the war but were shown after the war.

Management in the Voice and Vision

Despite the fact that the managers and cultural officials of the Voice and Vision are among the well-known cultural figures in the country and on the lower levels as well the committed and concerned managers, especially in the various groups of Networks 1 and 2, are the majority, the question arises as to why the criticisms and protests regarding the programs of the Voice and Vision are increasing.

This question can be answered in two ways. First, the vastness and variety in the Voice and Vision and the variety of audiences require a variety of programs. The phenomenon of the video and the necessity to fight it with programs acceptable to the people, the border areas, and foreign television and satisfying different tastes automatically causes errors. Also, different viewpoints and opinions concerning the programs cause criticism, which is sometimes proper and correct and sometimes illogical. Even during the time of the Imam, such different opinions were expressed. The example was the endorsement of "Autumn in the Meadow" by the Imam.

Second, some of the negative problems in the Voice and Vision have their roots in the influence of the culture of the Tyrant and the alienation of some of the managers who think differently. The arena of the Voice and Vision, with its artistic composition, has artists that are artistic and cultural dependents of the Tyrant, and these individuals in addition to a small number of managers who think differently, have prepared the grounds for the growth of infiltrating elements affecting the decisions of the Voice and Vision. By getting close to the directors of cultural groups and justifying their efforts, they influence the decisions of the Voice and Vision. These individuals, even in order to prevent the spread of the Islamic culture, under various pretexts try to sway the Hezbollah managers. For example, some time ago, they had convinced everyone that Islamic cover, that is, the chador, causes technical problems in front of the camera.

At the same time, we witness interviews with and the showing of faces of problematic figures who are among the most influential elements of the cultural opposition, or the participation of the editor in chief of the RASTAKHIZ newspaper in the seventh "Art Program."

The infiltrating elements can divert the produced programs from their main identity and direct them towards their own goals or cause the reappearance of actors from the time of the Tyrant on television.

In the outside-the-border unit of the Voice and Vision, weakness in management has caused individuals, even from the embassies, to operate the outside-the-border unit, some of whom have been spies. The manager of one of the centers last year made a case against four Hezbollah elements and sent them to the Administrative Violation Court. Their crime was the legal relationship between several employees with one employee [sentence as published].

A person, who as a result of relations with deviant individuals, resigned from this institution and then was arrested, who had always had conflicts with the Hezbollah people, is at present the director of the Voice and Vision of one of the provinces.

The former director of the center in that province, who had had a record of conflict with Hezbollah elements, is now in charge of the office of the Voice and Vision in a foreign country and according to reports promotes (deviant) ideas and criticizes the ideas of Martyr Motahhari.

In making serials, much financial misuse takes place, so that with additional unnecessary scenes the cost of production increases greatly.

In 1369 [21 March 1990-20 March 1991], property of the Voice and Vision was stolen, and after an investigation it became clear that even the manager had had a hand in it. The decree issued concerning the manager, who was supported by the director, was not carried out, but subordinate individuals were dismissed, and after a long time, the manager was politely dismissed for moral corruption. Assigned to Germany but still in Tehran, he received his salary in foreign currency.

Security Situation of the Voice and Vision

The Voice and Vision is one of the vital centers of the Islamic Republic, which may always be a target in various ways of the enemies. Its physical protection is easy, but protection of the personnel who are the target of influence by foreigners and concerning whom the organization does not have the necessary coordination with the Ministry of Information has caused numerous problems, such as visits by the leaders of the cultural opposition and heads of cultural invasion, employment of foreigners, lack of possibility for the Ministry of Information to control its subjects due to lack of cooperation by the organization while 500 of the employees have security experience in that ministry. Some of the individuals in the organization have been arrested for spying for foreigners. In short, the security of the organization cannot or does not want to cooperate with the Ministry of Information, whereas in this connection it will itself suffer the detriments and cause problems as well.

Conclusion

The instances that were mentioned can to some extent show the role and in a sense the power of the cadres prior to the revolution in the Voice and Vision of the Islamic Republic and in the same connection, the inability of the system to change the composition or correct and purge the ideas and thoughts of the program producers of the Voice and Vision is tangible. What has occurred in the Voice and Vision after the victory of the revolution are changes in high-level management, but the specialized affairs in the Voice and Vision and lack of elements who can replace the program producers all at once or gradually have caused the previous composition to remain as before in the organization and after the revolution no change being made in the cadre. It is interesting that the affairs and techniques that exist in the Voice and Vision, particularly in the artistic dimensions, did not attract the attention of the Muslim strata prior to the revolution and naturally after the victory of the revolution work had to be continued with the existing individuals. But the cadre building system of the regime suffers from a chronic ailment in this regard so that it has been unable to train an artistic, executive, and competent cadre to be able to gradually take charge of and monopolize the vital cultural and artistic arteries, especially in the Voice and Vision, and create a sound climate to govern the society. In the meantime, the official cadre building center of the Voice and Vision, the College of the Voice and Vision, has unfortunately been unable to play its essential role in absorbing and training faithful and sincere artistic forces to replace the old forces. Moreover, as it was said, due to the specialization of the profession in the Voice and Vision and the necessity of expertise and technique in audiovisual production, technical weakness can be a suitable excuse for preventing the growth of positive elements, even though the main problem is not only in this area and must also be sought in other areas of the Voice and Vision. In other words, technical weakness alone is not the cause of the absence of faithful forces, but the small number of faithful people, the change of ideas of some of our own people, and also the necessity of producing programs for all levels, strata, and tastes in the society require the Voice and Vision to accept the participation of and cooperation of other elements who are not ours. Of course, the above-mentioned indicators should not be an excuse to evade the grave duties and responsibilities that the revolution has placed on the shoulders of the officials of this extraordinarily sensitive organization. The element of management, training, and valuing faithful elements, the change of some existing policies and actions, the strengthening of the authentic beliefs and ideas of the revolution and Islam, and research and study of the new harmless methods of employing artists and experts who are not ours will have an effect in the change of the structure of the Voice and Vision organization, and in this way, the Ministry of Information in turn, and on the basis of the mission of guarding the values and ideals of the revolution, will not hesitate in rendering any sort of assistance. It is hoped that this brief report will be the source of good reform and constructive change in the cultural arena of the society and will not be regarded as a means to weaken the serving Voice and Vision organization.

Conforming to the Laws and the Statements of the Grand Leader

The grand leader on occasions has given opinions and directives to the Voice and Vision organization or its director. Unfortunately, the instructions and directives of his honor were not implemented. For example:

> On 02/06/1368 [24 August 1989], when, in accordance with a decree, Mr. Hashemi was appointed as the director of the organization, he was asked to rapidly prepare a bill concerning the administration of the Voice and Vision to present to the government and the Majles for ratification, which has not been done yet.

From 1368 [21 March 1989-20 March 1990] to 1370 [21 March 1990-20 March 1991], he made reminders to the Voice and Vision on 14 occasions, the most important of which concern:

A) Misinformation.

B) The low [illegible] of quality of the beyond-the-border programs and failure to propagate and spread Islamic ideas and views in them.

C) The broadcast of blasphemous sentences concerning the Sire of the Pious, such as Our Sire 'Ali, which his honor wrote, and the broadcast by the Voice and Vision of exaggerated poems that are sometimes almost blasphemous must be prohibited.

D) The use of non-Islamic terminology, such as, May your days be for Ahura.

E) Showing actual persons in the role of the infallible imams.

F) The broadcast of repetitive sad and noneducational films, in which case it is not clear to what extent the directives of the grand leader are noted.

The Voice and Vision organization is responsible for carrying out the ratifications of the Policymaking Council. According to the chairman of the council, most of the ratifications have not been announced by the director of the organization to the related units and subsequently they were not being implemented. For example, one of the ratifications of the Policymaking Council was the presentation of the picture of ideal Islamic women. Unfortunately, in the production and broadcast of programs, no hopeful action or effort towards the implementation of the Islamic and legal policies, programs, and goals is observed.

In examining the activities of the management of the organization and conformity or lack of conformity of them with the law, we see problems indicating lack of attention to legal issues which are stated in Articles 1, 2, 21, 22, 23, 27, 30, 33, 45, 46, and 62. Also, by reviewing the law of the Charter of the Voice and Vision organization, in comparison with the activities of the organization important instances of violations or lack of conformity to the law can be seen. According to Paragraph 8, Article 17 of this law, the director-general of the organization is responsible to report in writing the operations of the organization bimonthly to the Supervisory Council, and the Supervisory Council must report in writing the operations of the organization to the three branches in accordance with Paragraph 14, Article 16. But they have not carried out this duty. Also, based on Article 26, the deputy offices of the organization are limited to six. But without a legal permit, the director of the organization has added other offices.

In examining the two transmitters of the organization in Sirjan, we see lack of expertise, repetitive work, and slowdowns in work by the supervisory companies, the contractor, and the organization itself in building the short- and to some extent the medium-wave transmitters. Also, millions of dollars of equipment in boxes are abandoned in the open without protection, which results in significant losses to the Treasury.

In the collapse of the satellite [building], which crumbled two days after it was inaugurated by the high-ranking officials of the country, the events are documented in the National Inspection File, in which the summary of the letter of the National Inspection organization to the director of the organization and the summary of the letter of the director or of the organization to the director of national inspectors are mentioned. The summary of the letter of the National Inspection [organization]: The National Inspection organization, considering 11 reasons, has determined the issue of the crumbling of the satellite building an issue to be discussed and examined by proper judicial authorities and sent it to the Tehran Public Prosecutor's Office for prosecution. The most important reasons are as follows:

1) Inexperience of the implementor of the project in carrying out the project.

2) Failure to choose and ensure the presence of a supervisory engineer.

3) Weakness and failure to observe technical principles.

4) About 80 percent of cracks and rust in the places that were welded.

5) Nonconformity of the concrete pouring with the calculations of engineers.

6) Lack of preparing a building plan to carry out the project.

7) Existence of cracks and breakage in some of the parts of the building prior to the occurrence of the earthquake.

8) Announcement of the breakage of the windows of the building prior to the gradual settlement of the building and other reasons that are included in the file.

The summary of the letter of Mr. Hashemi to the director of the National Inspection organization:

He has not accepted the possibility of error in calculations and the possibility of failure to carefully implement the project in accordance with the opinion of the calculating engineer, regarded the crumbling of the building as the result of the earthquake with a vertical strike and, although he has accepted some errors in action by the implementor, he has not considered it due to ill intentions. Compared to other work done by the implementor, which has all been good, he has considered the damages resulting from the crumbling of the satellite building as minor and does not consider anyone guilty and prosecutable. The director of the organization resorts to the report of a group of engineers affiliated with the organization. He regards the report of the engineers who investigated the violations, the security official, and the Construction College of Amir Kabir University a bunch of statements heard from a worker's foreman.

Security of the Voice and Vision

Since the existence of security in the Voice and Vision is very important, because this organization has always been a target for foreign and domestic enemies, and regardless of the physical security which is necessary, the existence of a powerful security that can oversee the actions and behavior of the managers and personnel of this organization is not unclear to anyone. Concerning the reports that reached the Investigation Committee regarding the managers, directors, and producers mainly of the Vision, about 40 of them were in sensitive and key positions. The committee prepared a report on their activities and in meetings that were held early on with the Committee on Administrative Violations of the organization, the above-mentioned committee stated that the issues that are mentioned in regard to the violations and incompetence of the individuals are verified. In

numerous sessions that we had with the acting director of security of the organization, first he verified the instances in the reports concerning the above-mentioned 40 individuals and promised that a completed and approved report would be prepared from the files of the above-mentioned individuals for the committee. But, unfortunately, after nearly five sessions, ultimately no cooperation with the committee was provided by the security of the above-mentioned organization, and a number of empty folders that only included the birth certificate information of those individuals were offered to the committee, which were declined by the members of the committee because they were useless. Later, it became clear that about 150 files on violators were removed from the organization by the former head of security.

According to the investigations of the committee, the Security Office of the organization from 1360 [21 March 1981-20 March 1982] on has been completely obedient to the instructions of the general manager, and the appointment of security officials did not receive the necessary approval from the Ministry of Information (contrary to the law), and unfortunately no meaningful and regular action was taken to collect information on the violations of individuals, or if it was done to some extent, so far they have avoided presenting such information to the Ministry of Information or other legal authorities. At the same time, a number of managers and employees of the Voice and Vision have files in the Administrative Violations Court or have even been dismissed from the organization or have violation files in the prosecutor's offices and there is no sign of their files in Security. Security is carried out upon the wish and agreement of the general manager.

The files of a number of individuals were requested from the general administrative director, who at first only provided the committee with one file. Due to the shortage of time, the reading of that file and other files was postponed to the following day. On the following day, when in accordance with a previous appointment coordinated with the deputy director for parliamentary affairs, they went to the Central Administrative Office, unfortunately the above-mentioned general director was not in his office, and later when he was asked over the telephone for his cooperation, he refused to do so, and even the files of the personnel were not placed at the disposal of the committee.

Hence, the committee through unofficial channels and use of tangible and intangible methods continued its investigation about the managers of the organization and those in sensitive positions. Below, mention is made of the files of a few people. Before engaging in the discussion, it is necessary to clarify the climate of the Vision of the Islamic Republic to some extent for the honorable audience.

Atmosphere of the Vision

In numerous visits of the members of the committee to the various buildings of the Vision of the Islamic Republic, in the buildings, the outside space, the hallways, and workshops were unfortunately empty of any Islamic and revolutionary signs. Except in the rooms of a number of managers, there were no signs of pictures of the Imam and the grand leader and in the administrative offices of the warehouses, which were like those above, on the wall of the administrative hall, the committee saw the picture of a foreign female tennis player who was, unfortunately, playing tennis in seminaked dress.

All the secretaries of the organization, from the highest level on down, were women employees, who considering the relationship and contacts that these secretaries have with one another have an effect on the decisions of the managers of the organization.

The official veiling in the Vision is a scarf and a manteau and a very small number who are not seen in the organizations use chadors. Unfortunately, most of the sisters who had first gone to the organization with chadors, as a result of the atmosphere of the organization, have been forced to use scarves or manteaus. A clear example is that in the past 10 years, while the women newscasters of the vision all appeared on television screen with scarves and manteaus, when as a result of various pressures imposed on the organization they allowed a sister to report the news in full Islamic cover and chador, after the first session, she was attacked in the hallways of the organization by a number of women employees as to why she had reported the news in a chador.

1) In Esfand 1368 [20 February-20 March 1990], some of the equipment of the Vision organization of the Islamic Republic was sold on the market and by contacting the Tehran public prosecutor, the general manager asked that the matter be pursued and those who caused the theft of the property be arrested. In a few days, the support and technical official of the Voice and Vision and two other employees of the Voice and Vision were arrested and all confessed to embezzlement of five items belonging to the Voice and Vision and to drinking wine. The related interrogator issued the order for the arrest and they were forced to return the stolen property. After the arrest, unfortunately, the pressure and imposition by the high-ranking officials of the Voice and Vision to acquit the support and technical official of the Voice and Vision began.

In a letter, No. 37/189/M, dated 30/02/1369 [20 May 1990], the honorable general manager of the Voice and Vision thanks the prosecutor of Tehran and all those involved for recovering the property of the Voice and Vision, but, unfortunately, despite the fact that according to the confession of the accused, the logistics official was in charge and had the key to the warehouse, he was returned to the Voice and Vision, and the other accused, who have committed lesser crimes, were dismissed from the organization. Ultimately, the logistics official, as one of the managers of the organization, while retaining his position, was sent to Mecca for two years consecutively as the head of the Voice and Vision group, and on 13/06/1371 [3 October 1992] through the office of the general manager of the organization, the general deputy director of the Justice Department of Tehran Province is informed that the Voice and Vision organization has changed its mind in regards to its complaint against the logistics official, and, unfortunately, in the midst of the astonishment of the employees of the Vision of the Islamic

Republic, he is installed in an important position and begins to work. He has taken numerous trips to Europe, some of which lasted from one to three months. Due to lack of cooperation of the central administrative office, the details of the trips are not available. The file of the above-mentioned person has been acquired from the prosecutor's office and is available. In Paragraph 10, the report of the official authorities considers him a smoker of opium and as having illegitimate relations with women.

2) The deputy director for training of the organization proposed to the general manager of the organization that selections be made from the entering students of the college of the organization, which was agreed to by the general manager and protested by the Supreme Selection Committee and the Islamic Students Association.

The above-mentioned, who was also in charge of the ski federation in the winter games in Japan that were held a few years ago, despite the fact that the national athletic organization had asked the official holding the game for a man to carry the flag for the Iranian athletes and they had agreed to it, when he arrived in Japan, he insisted that like other countries, the Iranian flag should be carried by a woman, which was not agreed to by the officials of the game since they said that they did not have the time to train a new person. From Japan, a picture that he had taken with a Japanese woman was sent to the organization, which others saw as well.

Mobilization in the Voice and Vision Organization

The following report was prepared by one of the brothers who served for several years in the mobilization of the organization.

The mobilization in the Voice and Vision organization began in 1359 [21 March 1980-20 March 1981] before the start of the imposed war, on the order of Imam Khomeyni concerning the establishment of the 20-million large army with the efforts of the faithful and Hezbollah forces, and no steps or support was made by the officials of the organization. This institution, with efforts and initiative and use of policy and ingenuity in all cultural, military, administrative and financial areas, has been able to gain a suitable position in the organization and become trusted by the employees of the organization. From the beginning of his arrival at the organization, the director of the organization has not had any favorable view of the organizational work of the mobilization in the organization and has not made any contacts. In the few contacts with him, whenever there has been talk of the organization and financial needs and resources, he has somehow passed by the issue and relied on superficial slogans and matters. In connection with making an appointment with him to discuss problems, it would sometimes take a year, and after a lengthy pursuit, he would set a limited amount of time. At the end of a session, there would be no moral and normal support for this institution, but weakness and regret. In regards to the resources of the mobilization, by making use of appropriate situations and establishing relations with low-level managers, we have been able to acquire rooms and other resources. On several occasions, the head of the organization has issued written instructions to take away all the resources from the mobilization. Considering the waste and excessive expenditures of the organization, so far, after 13 years not 1 rial has been paid to brothers working in the mobilization as salary, bonus, or benefits, and essentially he does not consider the mobilization as a permanent and favorable organization within the organization, but as a secondary and even troublesome one, but he does not have the courage to say it openly.

Report on the Voice and Vision College

The Voice and Vision College operates in a rented building, which resembles a residential place, and in the course of 13 years since the revolution, no steps have been taken to build a suitable college.

Also, due to the shortage of funds the educational equipment is so old and worn out that it is not suitable for teaching and does not have a good return. In Zibakenar, a place has been projected for teaching that is mostly like a recreational coastal complex and is not appropriate for an educational environment. The library of the college in terms of location, books, and allocated funds is not appropriate with the goals of the organization and training of students. It can be said that research in the college is nonexistent.

Management: In the organization of the college, a board of directors has not been projected, and the president of the college is selected by the educational deputy of the Voice and Vision. Except for the technical manager, who has a doctorate, the rest of the managers have masters degrees. Even though in terms of the current operation of the affairs there are no problems, due to the great mission of the Voice and Vision organization, and in terms of scientific planning and technical knowledge, higher educational degrees are required to run the scientific affairs of the college.

Since the college is under the direct supervision and specific policies of the educational deputy director of the organization, it is necessary to see who is the highest authority of decision making and direction for the training of the most important cultural and artistic strategies of the country.

The educational deputy director of the organization was first in charge of the facilities in the technical division of the organization. His specialization is electricity. Then he was put in charge of developmental projects, including the building of the Satellite Building, which crumbled two weeks ago and could have been one of the bloodiest incidents of the revolution, because two days prior to the crumbling, all the foreign ambassadors, attaches, and high-ranking representatives along with the high-ranking officials and, most important, the president and general managers of the Voice and Vision gathered in that building. He implemented the project of the Zibakenar Villas, which in order to avoid disgrace called it an educational center, but in practice remained recreational and became a shelter for the rich employees of the organization, so that while the country was being threatened, they could swim and have fun there. Many problems occurred there, including the drinking of wine, not observing veiling, lack of control over mixing men and women during swimming.

He regularly travels abroad under various pretexts and is especially interested in Japan. His harsh and offensive dealings with the Hezbollah brothers and sisters are known throughout the organization. His de-Islamization in his area of activities is evident in the statistics on the dismissal of religious and committed individuals and the compulsory transfer of some of them, putting environmental pressure on institutions such as the Guard Corps, 15 Khordad, etc., giving orders to remove the pictures of martyr Dr. Beheshti from the walls, and other cases.

The educational officials mostly have a reactionary bureaucratic attitude in regards to the educational deputy, lack of control of uncensored films for students, the existence of connections instead of regulations, harsh and offensive behavior towards students, inattention to the training of students, discrimination in giving service to students, disregard for distinguished professors, etc.

Mr. H., the educational deputy of the organization, believes that the college is attended to, that a long-term human model is being prepared and published, and admitting students will be on that basis. [sentence as published].

The Voice and Vision College is one of the most costly and in terms of resources one of the best colleges in Iran. Mr. Hashemi, the general manager of the organization, says: We give the necessary value to the college, to the best of our ability. In terms of the student-teacher ratio, it is better than at other colleges. Educational resources and equipment are at a desirable level, but the limitations due to the problems of the country naturally affect the situation of the college. The center of all the problems of the Voice and Vision, including the college, is shortage of funds.

Considering the great role of the organization, which is itself a university as large as Iran, overall planning for the next 20 years and preparing suitable manpower is extremely important, because we know that without providing the suitable and competent work force, any practical planning will be neutralized in the future.

The professors have not been hired through the administration for the selection of professors and therefore are not subject to the existing definitions in higher education with regard to the members of the faculty. This has caused them to despair and in this connection to be deprived of study leaves.

Among the professors, we see Easternized and Westernized individuals who, considering their intellectual and psychological characteristics, ridicule the Hezbollah forces and drag them into isolation and boycott in various ways. For example, Ms. S.A. has spoken so much in the class about marriage and the problems of married life that she has attracted the attention of the boys; or Mr. B. in one of the sessions has tried to prove the necessity of suicide in some junctures in life and said that Takhti committed suicide. Some professors have come from places where their competence has not been approved.

Students generally complain about the shortage of student aid, the climate of the village, the library, courses, cleaning the cafeteria and dormitory, lack of attention to prayers, lack of a place for washing for prayer for the sisters, etc.

The next session of the report on the inquiry and investigation will be in tomorrow's issue.

[4 Nov pp 5, 6, 15]

[Text] **Legislative and Parliamentary Affairs Division.med**

The Majles held an open session yesterday. The open session started later than usual and for this reason the pre-agenda speakers did not speak. Then the speaker of the Majles honored the anniversary of 13 Aban [4 November], the anniversary of fighting the United States, the details of which were published yesterday. Then the Majles went into session and the continuation of the inquiry and investigation concerning the activities of the Voice and Vision was read from the Majles podium. We call to your attention the details of the discussion.

Second Part of the Inquiry and Investigation Report of the Majles Concerning the Activities of the Voice and Vision

Report on the Financial Situation of the Voice and Vision of the Islamic Republic of the Islamic Republic

Despite the lack of cooperation of the auditor of the Voice and Vision with the committee, the Inquiry and Investigation Committee succeeded in reporting the financial situation of the organization by collecting correct information and making use of the efforts of the accounting office.

According to the law of the charter of the Voice and Vision organization, which was ratified on 27/07/1362 [19 October 1983] by the honorable Majles, some of the duties and authority of the Supervisory Council are determined as follows:

1) Examination and approval of the annual budget of the Voice and Vision, which is proposed by the general manager.

2) Examination and approval of the annual report on the activities, the balance sheet, and the profit and loss account of the organization and affiliated companies.

The general manager of the organization is responsible and must respond to the Supervisory Council and must carry out all the ratifications of that council.

The general manager of the organization must present the list of the activities of every fiscal year of the organization and the related balance sheet concerning the affiliated organizations before the end of Khordad [21 June] of the following year to the Supervisory Council, and the council is responsible for giving its opinion by the end of Tir [22 July] every year in regards to the financial operations of the previous year with attention to the inspection (auditing) report.

On the other hand, according to Article 138 of the general accounting law of the country, the Voice and Vision is considered a government company none of whose financial lists and those of its affiliated companies have been approved and ratified by the Supervisory Council since 1361 [21 March 1982-20 March 1983].

The reforms and changes were merely done based on the opinion and approval of the management and even without consulting the Supervisory Council, the position of "internal auditing," which operated under its supervision and as a control and supervisory unit, was eliminated in 1365 [21 March 1986-20 March 1987] and instead the evaluation and financial operation unit under the supervision of the General Financial and Auditing Affairs Office has been created. In fact, it has acted as a government institution (and not a company).

Essentially, the management of the Voice and Vision since the beginning has not regarded itself as a company in practice. An example of it is preparation of an accounting list of revenues and expenditures instead of a profit and loss account. Hence, even though the organization until the end of 1367 [21 March 1988-20 March 1989] has had 16,500,891,339 rials[Rls] annual profit (more than the capital), it has never included the taxes of the company, even though the financial operations of the organization are carried out as a company. It has always wanted to have full authority of a government establishment, as a director. This kind of thinking is current in the whole body of the management of the organizations.

After the revolution, the operations of the organization have not been inspected, audited, and examined by any authority and merely have been signed by the general management of the organization by preparing financial lists by the auditing office.

The budget of the organization is in a centralized form and the current budget proposed by the organization (expenditures) for 1368 [21 March 1989-20 March 1990] has been estimated to be Rls41,565,609 thousand [as published] (without including Rls10,771,768 thousand [as published] of the proposed expenditures that will not be put at the disposal of the organization). Also, the foreign currency budget needed by the organization is projected to be $60,675, for which (resources) Rls800,000 are from special revenue sources and the rest from government help. Whereas the special revenues of the organization in 1367 [21 March 1988-20 March 1989] were more than Rls2 billion and in the years 1368 and 1369 [21 March 1990-20 March 1991], nearly Rls3 and Rls4 billion, respectively, it has always been reflected less in the budget projections in order to increase aid received by the government.

Because of the special system governing the Voice and Vision, the accounting body has only examined the General Accounting Unit that has the current account and there is no information concerning the activities and nature of the accounts of the 25 radio and television centers and other Tehran units.

It can be seen that the ratified budget of the main line of the organization in 1368 was exactly the same as 1367, but in 1369 and 1370 [21 March 1991-20 March 1992], compared to 1368, has had a growth of 60.5 and 84.55 percent, respectively. Also, the ratified developmental budget of the organization in 1368 had a growth of nearly 25 percent compared to 1367 but more than 95 percent and 200 percent compared to 1369 and 1370. In any case, in 1368, the total revenues of the organization were Rls29,444,646,071 and the total expenditures Rls20,874,859,703, and consequently has had a loss of Rls1,430,213,632.

In 1367, even though the level of government help compared to 1368 has increased by more than 60 percent, the difference between the revenues and expenditures was only Rls1,823,100,378.

The losses in 1367 also were Rls463,167,783. It needs to be explained that the accumulated profit of the organization at the end of 1366 [21 March 1987-20 March 1988] was Rls17,197,705,389. By including the losses of 1367 and 1368 and the profit of 1369, the difference between revenues and expenditures (in fact accumulated profit of the organization) at the end of 1369 was Rls16,500,819,339.

The remainder of the account of miscellaneous debtors to the organization at the end of 1368 was Rls13,090,910,232 and the balance of the accounts of debtors of advertisements to the organization at the end of 1368 was Rls562,360,017. Hence, the balance of the account of the debtors to the organization at the end of 1368 was Rls13,653,270,349, which is precisely 5 percent of it, that is, Rls682,663,512 in reserves for questionable accounts receivable.

In examining the activities of the Tehran unit, it can be seen that the balance of the account of miscellaneous debtors is Rls3,033,254,198, and the balance of the accounts of advertisement debts in the Tehran unit was totally Rls3,459,475,420, which is about one-fourth of the total remainder of the debit account of the organization.

In examining the auxiliary accounts it can be seen that there were many false and fabricated figures. Especially in pursuing the matter it becomes clear that the nature of many of the figures in the accounts are unspecific and concern the years prior to 1361, which cannot be verified. These kinds of figures are transferred into the books without any action, as before. Hence, even though the audit of the committee concerned 1368, because the above- mentioned organization has not been audited and examined after the revolution and because of not understanding the nature of the financial activities of the organization in the past years, in most cases the extent of the investigations by the committee had to be mostly 1361 [21 March 1982-20 March 1983] to 1370 [21 March 1991-20 March 1992] and in some cases also include the years prior to the revolution. Naturally, access to the documents and books of the past years was not without problems.

In any case, in the auxiliary accounts of miscellaneous debts to the Tehran accounting unit it can be seen that for the Central Bank, Rls1,789,491; five different branches of the Melli Bank, a total of Rls40,967,058; and the Commerce Bank, Bazaar Branch, Rls5,114,500 were owed the organization due to the differences in the account and the financial officials of the Vision confess that because the accounts of the banking system of the country are correct and are prepared daily, naturally such differences are to our benefit. Nevertheless, no appropriate steps have been taken to eliminate them.

The Physical Fitness organization owes Rls60 million for the sale of an athletic field, whereas no such transaction has taken place at all and the check is at the disposal of the legal office of the Voice and Vision.

Since 1357 [21 March 1978-20 March 1979] the Pars Auditing Institute has owed Rls4,500,000. If the above-mentioned institute has not carried out the duties conferred on it, why has the organization not taken any steps to receive the auditing report or the amount owed it? And if the above-mentioned establishment has done the duties conferred on it, why have no steps been taken so far to correct the account (changing it to expenditures)? And there are many cases that indicate debts by government organizations and establishments, which were transferred in the books precisely, and it is not clear to what extent and at what amounts these accounts are falsified.

At the end of 1368 (and also 1369), the Telefilm Company owed Rls265,292,225 to the organization.

With a brief examination it becomes clear that according to document No. 600, dated 31/06/1360 [22 September 1981] (concerning the transfer of the remainder of 1359 accounts), the 258,407,086-rial balance of the prepayment account of the above-mentioned company has been transferred from 1359 [21 March 1980-20 March 1981] and ultimately according to document No. 8095, dated 27/12/1364 [18 March 1986], the balance of the prepayment account of the above-mentioned company has been corrected by Rls265,292,225 in the debit account (which has been shown 30,000 less in the auxiliary account) and since that time have been transferred in the books exactly. The explanation is that in none of the documents of the years examined is the issue of prepayments clear.

It should be added that at the end of 1364 [20 March 1986], some of the prepayment accounts of establishments and individuals have been corrected in the miscellaneous debit account. Because of various reasons (including that he was not the official at the time and knows nothing about it) the financial affairs officials presented no explanation in this regard, and the opinion of the committee is that those debts were not determined to be collectible.

The list of actual debtor individuals is very long and heavy. Among those who owe over Rls1 million to the organization, 58 cases have been identified, including:

The general manager of the organization at the time of the Tyrant owes Rls3,097,669, as well as other individuals affiliated with the previous regime who have had no relationship with the organization after the revolution and the legal office of the organization has taken no steps to collect the debts. Only the auditing office transfers these debts in the books year after year.

Another person owes the organization Rls100 million. After investigations, it became clear that he had sold two pieces of land to the Voice and Vision in 1357, and the ownership of the lands was transferred to the Voice and Vision officially and buildings were also constructed on them. Nevertheless, during these 15 years, the Voice and Vision has yet taken no steps to correct the account and eliminate the debt of the above-mentioned person.

In examining the nature of the debt of individuals, various cases can be cited. For example, one man owes Rls10,373,502, including a loan for Rls400,000 received in 1358 [21 March 1979-20 March 1980] from the special fund and budget. In 1360 [21 March 1981-20 March 1982], for returning an illegal secret bonus, Rls192,000 has been removed from his debt, the balance of the debt being from before the revolution, the nature of which is not clear, and from 1361 [21 March 1982-20 March 1983] no action has been taken to collect it and only the balance of his debt has been transferred in the books.

The debt of a person from 1361 for Rls59,066,644 (apparently his debt is in connection with the release of goods), which has not yet been settled, and so forth.

Another owes Rls9,353,774 since 1362 [21 March 1983-20 March 1984]. A cursory examination clearly reveals that the balance of his prepayment in 1356 [21 March 1977-20 March 1978] was Rls7,740,776 and in 1357, Rls750,000 as a car loan and also in 1358 other amounts for his travels and telephone bills abroad have been included in his prepayment account. In 1360, upon the request of the Purging Council, the amount of Rls1,093,000 was included as a return of an illegal bonus to his account and ultimately the balance of his prepayment in 1362 was transferred to the debtors' account, and from then on, the organization has taken no steps to collect the debt.

An employee of the organization owes Rls7,438,251 from 1361. If this amount of debt is real, why is it not deducted from his salary and benefits or fees for producing programs? And there are many other cases.

An examination of the account reveals that debts of the organization to some individuals concern prior to 1353 [21 March 1974-20 March 1975] or some individuals in the accounts are owed several million rials by the organization. If this is true, why has no step been taken to collect it? For example, two women and one male employee working in the organization are apparently owed Rls4 million, Rls2 million, and Rls1.5 million, respectively. The nature of these debts (of the organization) is unclear. In this connection, the financial officials say that because the organization is comprised of units, an individual may owe one unit and then transfer to another unit where he deposits his debt, but since the reason for the deposit was unclear, it went into his credit account in the new unit. Unfortunately, we heard a great deal of this kind of explanation, and no decisive steps have been taken.

The balance of the revolving funds account of the organization (with the main code 115) at the end of 1368 [20 March 1990] was Rls290,563,476. Whereas the funds for the emergency expenditures of the units and also to the purchasing agents in accordance with the bylaws and at a maximum amount of Rls500,000 can be paid (according to the bylaws, the funds of the organization can be increased up to this amount with the written permission of the auditor), and the accounts payable must be settled at the end of the year,

about 22 persons owe more than the amount of Rls500,000 in funds received. Of course, in some of the units, including the Tehran accounting unit, transfer the deposited and unsettled funds at the end of the year in the miscellaneous debit account to deep up appearances.

Some cases are also seen in which the amount of the accounts payable exceed the allowable level, including one man who received 1,500,000 in funds. According to the bylaws of the funds of the organization, if the amount of the funds exceeds Rls300,000, it is necessary to acquire a promissory note in the amount of the funds signed by the receiver as a guarantee made out to the organization, whereas the promissory note from that person is Rls500,000. Considering the remainder of the revolving funds of the person from the previous years, the balance of his account at the end of 1369 [20 March 1991] reached Rls17,377,457, which is absolutely contrary to the nature of the revolving fund account, or to another person, Rls2 million in funds was paid, and there are other cases.

The balance of the fund account of Mr. Mohammad Hashemi, the general manager of the organization (the present director), from 1364 [21 March 1985-20 March 1986] to 1370 [21 March 1991-20 March 1992] has been calculated and is mostly in foreign currency, but no steps have generally been taken to deposit or settle them. For example, one item in the amount of Rls4,500,000 for procuring 400 Spring of Freedom coins for New Year gifts and bonuses for employees were recorded in early 1369 (he received the coins in late 1368), but after that year, it is still not clear to whom these coins were given. The balance of his account, with the code 125, at the end of 1369 was Rls7,521,337.

The balance of the funds account of the organization (with the main code of 111) at the end of 1368 was Rls26,449,598 and the balance of the above-mentioned account in the Tehran accounting unit was Rls11,595,749, which is the balance of the accounts of three cashiers, and also 20 Spring of Freedom coins (10 of them are in the form of invoices), which were transferred from 1364 [21 March 1985-20 March 1986] and so far no steps have been taken to settle it.

During the change of cashiers, usually there are discrepancies in the accounts. For example, one cashier in the first half of 1369 handed his cash box to another, and according to the auxiliary book, he owes Rls2,773,904, but he claims that he owes Rls94,665. Because of such discrepancies (which are evident in other accounts of the Voice and Vision in many instances) no essential steps have been taken to eliminate the discrepancies in the accounts and settle the debts.

Payments from this fund are made, including the reimbursement of 80 percent of health care for the employees, which according to the existing bylaws is the responsibility of the organization. But in some cases, the organization accepts all the treatment costs of the employee. Among them are the documents in 1368, Nos. 254, 200, 867, etc., for which no justification has been offered.

At the end of 1367, the balance of the accounts receivable was Rls1,223,195, which was closed with the account of creditors and next year was reopened exactly the same way. The reason was the failure to record some of the payments to the cashiers in the books. So far, there has never been any control over the collections and payments of the cashiers by the Auditing Office and the list of the number of funds has not been prepared.

The remainder of the prepayment of the organization in 1368 was Rls3,159,855, which includes three main accounts.

Prepayment to (official) employees with the main code 123, at Rls509,256,414.

Miscellaneous prepayments (to nonofficial and nonorganizational persons) with the main code 124, at Rls1,224,855,591.

Prepayment of programs with the main code of 125 (concerning the Unit for Program Affairs), at Rls1,425,743,811.

The remainder of the first two accounts in the Tehran accounting unit are Rls187,239,742 and Rls362,464,551, respectively. In the above-mentioned accounts, the assignment fees, treatment fees, partial payment on salaries, some loans, and other debts of the individuals are recorded.

In a brief examination of the prepayments to employees, we see that in 1368, there were about 5,000 people who had prepayment accounts, of which about 4,000 cases at the end of the year had a debt balance and about 705 remaining credit and the rest had been settled. In order to understand the nature of the accounts, some examples of the balances above Rls1 million were chosen and examined.

The remainder of the prepayment of Mr. Mohammad Hashemi, with the code 12300153, at the end of 1368 was Rls5,546,263, and at the end of 1369, Rls9,471,963, which were mainly put at his disposal as extra payments in rials in the equivalent of foreign currency for assignments abroad in the form of funds for his expenditures, and so far no steps have been taken in regards to reports on the assignment or presenting documents of expenditures to settle the foreign currency funds, which have been requested frequently by the Central Bank. In addition, some of the prepayment accounts of Mr. Hashemi related to the calculation of the price of 500 Spring of Freedom half coins were given to him in accordance with document No. 6761 in 1361 [21 March 1982-20 March 1983] and also 300 Spring [of Freedom] coins were given to him in 1369 in accordance with document No. 7849, and so far he has taken no steps even to settle the account of the assignments that took place several years ago. He has not even yet requested the list of those who received the coins and has not calculated the cost even from 1366 [21 March 1987-20 March 1988] All these problems and weaknesses are due to the fact that the auditor of the organization has always been an obedient employee of the organization rather than being assigned by the Ministry of Economic Affairs and Finance.

The balance of the prepayment of one of the gentlemen with Code 12325063 at the end of 1368 was Rls2,689,414. Most of these payments were for extra pay for assignments abroad at $130 per diem and foreign currency payments to him in funds. Since the assignments, the management of the organization in regards to the verification of the assignments or

the auditor has not taken any step to receive the documents of expenditures to settle the foreign currency funds. He has had numerous long-term assignments to visit radio and television centers in foreign countries, visit exhibitions, and inspect the Voice and Vision offices abroad and of course mostly for treatment of his illness, including eight documents regarding 1364 to 1369 at a total of $27,600 for traveling to China, Japan, England, Germany, Istanbul, Damascus, Beirut, and Larnaca. On some of these travels, which were for medical treatment, he was accompanied by his wife and child for treatment.

The balance of the payments of a woman at the end of 1368 was Rls356,454. In following up the nature of this payment and examining document No. 6565 of 1368, it can be seen that physicians under contract with the organization requested the management of the organization to participate in the annual conference in San Francisco in connection with infertility research and also requested that that woman, due to a long history of infertility and the opposition of the Medical Council, be sent to the United States. She was sent abroad, along with her husband, and they each received $3,500 for treatment.

In examining the documents of expenditures deposited in Nos. 4820 and 4833 in 1369, it can be seen that the Ministry of Health has opposed sending the above to the United States and agreed to send them to Australia, provided they receive no government foreign currency and go there with personal funds, whereas the organization took steps to send them on official assignment for 50 days, with a per diem of $100. Because the Central Bank has paid only $70 of the per diem due to foreign currency restrictions (a total of $7,000) in accordance with its internal regulations, the organization has paid the difference between $70 and $100.

In later investigations we found documents that indicate the sending of medical teams abroad, including to the United States, to participate in research seminars and courses. For example, Mr. J., the head of the Voice and Vision, along with nine other physicians, including Ms. F.K. (naturally not all of them specialize in female problems) and one engineer (considering that this was an engineer and not a physician, most likely he, is a relative of one of the doctors, because he went abroad several times) went to Australia for 57 days to take part in medical research in connection with infertility and an inability to get pregnant, whereas the head of the medical delegation and another person were in the United States during this time. These individuals have had no employment relationship with the Voice and Vision and are merely physicians under contract with the organization and are not involved in the organization for the development and progress of medical science to go on such assignments abroad.

As a rule, in the Voice and Vision, there are many assignments abroad for particular individuals, which are not very much related to the duties and the mission of the organization and take place under various pretexts. Apparently, even as New Year bonuses and rewards, individuals are sent on assignment abroad. For example, let us consider the case of Mr. M D., the administrative and financial director. According to four documents from 1366 to 1368, he has traveled to England, Germany, and so on, receiving $4,355.

And at the end of the audit, that is, at the new year 1371 [21 March 1992], also he was on assignment abroad. There are only a small number of his assignments abroad that were seen in a brief examination of the records. Usually he goes on assignment abroad several times a year to inspect the offices of the organization.

A contract employee had requested from the management of the organization that due to a problem with his hand that he be assigned for 25 days to Sweden and England and while being treated, carry out the necessary studies to purchase premanufactured parts in those countries (document No. 4910, dated 16/05/1363 [7 August 1984]. Also, according to document No. 7676, dated 21/07/1363 [13 October 1984], he also had an assignment in Germany for about 20 days. From examining the documents, it is clear that on these assignments the main issue was medical examination and treatment and spending several thousand dollars for treatment, with the work of the organization being secondary.

In 1368, an eight-member group was given an assignment abroad for 53 days to purchase films (document No. 3455). The cost of their tickets was Rls3,157,600 and extra pay for their assignment $38,720. Some of the members of the group were not officials of films and related affairs, including the director of general affairs and programs affairs (who worked earlier in the auditing unit) and due to his position sometimes received large funds as bonuses in connection with serials.

In some cases, the routes of going and returning were quite different and the reason has been mainly to visit relatives in foreign countries.

In any case, in the continuation of the auxiliary prepayment account of the employees, it must be said:

The organization signed a contract with an individual to design and carry out the mechanized informational system from 15/05/1365 [6 August 1986] for three months for Rls2,800,000, which was paid to him in three installments. Considering that his work was approved by the representative of the organization, nevertheless, the amount of the agreement remains in his debit account. Also, he had no employment relationship with the organization. Nevertheless, according to documents Nos. 1755, 2648, and 2868 of 1365; Nos. 6768 and 4033 of 1366; No. 8163 of 1367; and No. 2189 of 1368, he had gone on assignment abroad. Also, according to document No. 4654 of 1368, he went to Geneva to receive a British visa and returned after 15 days with no results.

The remainder of the prepayments of another person at the end of 1367, the amount of Rls3,061,400, was determined in the examinations of the committee that in 1367 he received Rls3 million as partial payment for treatment, which he has not yet deposited. Nevertheless, document No. 5493 was requested from the document files, which was not found, according to the file clerk, while the committee was there.

The remainder of the prepayment of another at the end of 1369 is Rls2,064,555. In the examination of the books of the past years it becomes clear that this balance has been recorded in the books from 1362 (and certainly before it, since it was not possible to pursue it further).

Two other persons, a man and a woman, have a prepayment-balance total of Rls3,226,000, which was transferred to the books from 1361.

The balance of the prepayment of a man, Rls1,020,426, was transferred in books from 1361 and it was not possible to investigate it any further. But, apparently, in 1356 he caused the unintentional murder of a person and to pay compensation, he was given a loan of Rls1,000,000 by the organization, which has not been deducted from his salary in installments so far and no steps have been taken to settle and deposit it.

The balance of the prepayment of six others is Rls11,886,000.

Miscellaneous Prepayments Under the Main Code of 124

The above-mentioned auxiliary account includes 1,490 items, of which 220 are credit balances and 1,225 debit balances. As was pointed out earlier, in the above credit account, Rls8,998,232 are the result of errors in accounting operations and weaknesses in the financial and supervisory system of the organization and such accounts must at least be corrected, because credit in property items cannot be justified, including:

Four persons with a credit balance of a total of Rls797,000.

And other cases [exist], of which 19 cases were in excess of Rls100,000 and are included in the detailed report. Fifty-six cases of the above-mentioned debit account balance are over Rls500,000, which have been chosen and examined as samples. The general conclusion was that most of these debts were transferred from earlier years and no steps were taken to settle and deposit them. An explanation must be made that in order to pursue this matter, we were obliged to check the books of the previous years (usually until 1361), which was not free of problems because of the accounts being computerized and codified and sometimes the change of the password or the change of the people's names in the books, such as one year the person was registered as 'Ali Fazel and the next year as Fazel 'Ali, or the name Hasan was written Hoseyn or Mohsen and being certain of the correctness of the account and the person in question.

The summary of the results are as follows:

Eight employees owe a total of Rls14,913,000.

Balance of the Organization's Deposit Account With Others (With the Main Code of 126)

At the end of 1368, it is Rls156,822,133 and the balance of the above-mentioned account in the Tehran Accounting Unit is 49,780,278. In this case, it must be said that some of the items were not deposits by nature and necessary steps must be taken to correct the account, including:

The amount of Rls820,000 in 1360 for release of purchased tapes to the West Tehran Customs was paid, which was transferred in books until the end of 1370. Have the tapes not been released yet?

The amount of Rls500,000 in 1363 for the life insurance of wage earners sent to the war was paid to the Iranian insurance company, which every year is transferred to the next year's books. Has the war not yet ended?

In 1366, for permission to broadcast the World Cup Soccer [Touranment], Rls13,222,391 was paid to "I.B.U.," some of which was returned in 1368. Hence, the amount that appears to be a deposit in that establishment was 4,501,315, which was transferred to 1370. After several years had passed since the broadcast of these soccer games, the auditor has had no time to correct that account and include it in the expenditures. And there are other similar cases.

Balance of the Account of Deposits of the Persons in the Organization (With the Main Code 213)

At the end of 1368, the amount of Rls33,501,671 and the remainder of the above-mentioned account in the Tehran accounting unit was Rls12,884,941. In this case, it must be said that from companies that give service to the Voice and Vision, such as Behpurkam Company and Atiyeh Company, instead of 10 percent usually 5 percent is deducted to do their work well. Or in 1364, for participation in the bidding for release of goods, Rls1,600,000 were collected from various companies, which has remained in the accounts in that form and no necessary steps were taken.

In an examination of the discrepancy current account 90024 of Melli, Afriqa Branch, in the name of the Tehran accounting unit, it can be seen:

Check No. 038906 in the amount of Rls60 million in 1366, according to document No. 6172, made to the Physical Education organization for purchasing a piece of land for athletics has been recorded in the books, which reappears as an item at the end of 1368. After following up the matter, it became clear that because no transaction has taken place, the Physical Education organization has not received the check at all, and it is at the disposal of the legal office of the Voice and Vision. Hence, to eliminate the above-mentioned discrepancy and return from the debtor account of the Physical Education organization, rapid steps must be taken.

Checks have been issued to various individuals as wages, etc., in the previous years, which as open items show discrepancies in the list and most probably were not given to the individuals, because the auditing office mistakenly records the documents before the checks are given out. In any case, considering that the checks are only valid for a maximum of six months from the date of issue, the usual steps must be taken to eliminate the open items of 1365 to 1366.

Some individuals who have had no official and employment relationship with the organization have received loans and after leaving service, the guarantors were asked for the installments, but the guarantors have in some cases said that they should not pay compensation for the person they have guaranteed for humanitarian and other reasons, and hence

the management of the organization has excused such loans and included them in gratuitous aid (as an example, document No. 5416 in 1368).

In some cases, the deficit of the funds of individuals has been included in the expenditures account of the organization. Considering that these individuals are paid guarantees and also extra funds every month, any sort of deficit must be included in the accounts of the individuals and not the organization. (Examples are documents Nos. 2044 and 2902 in 1368.)

Program Affairs Unite (Code 21)

The balance of the prepayment program account of the organization at the end of 1368 was Rls1,425,743,811, which is related to the Tehran Program Affairs Unit (including 391 auxiliary accounts).

This sort of prepayment is deposited mostly in the personal account of the financial supervisor (or producer) for payment of some of the costs of production of the programs, and because the financial supervisor is an employee of the Voice and Vision, no guarantee is taken for it. Sometimes at the end of the year, they are not settled and are transferred to the prepayment accounts of the employees. If the contract is for making and delivery, all or some of the expenditures are accepted by the producer, and in this case, based on the contract, the installments are paid in proportion to the volume of work done.

The main problems of the above-mentioned account is not settling the payments after the serial of a program is completed. By examining 82 above-mentioned auxiliary accounts, which compose nearly 94 percent of the total balances, it can be seen that despite the production and broadcast of programs and serials from the Voice and Vision, still various individuals are in debt due to those serials and programs, and no settlement of the account has taken place. For example, one of the producers of the serial, "Hezardastan," which was produced several years ago and broadcast on television, still owes Rls358,875,891 and Rls271,974,014. Another, for building the township for "The Silk Road" (preparing sets for Old Tehran to be used in the "Hezardastan" serial and other serials), owes Rls105,505,352, which has been transferred to 1369 without any steps being taken.

A person may owe for several programs. For example, a producer for producing "Haji Washington" movie (which was determined unsuitable for broadcast, and this is itself a problem) owes Rls15,571,414.

For the serials of "Mirza Kuchek Khan," "The Wolves," etc., which have been broadcast over television, still some individuals owe millions about the settlement of which no action has taken place by the auditor and the management of the organization.

Mr. A.N. (producer of the serial "War and Life") and Mr. A.S. (his financial supervisor) owe Rls104,500,000 and Rls1,000,000 for prepayment of a program. The above-mentioned serial according to the estimates should have been completed by the end of 1367 [20 March 1989], but apparently, due to the financial inability of the producer, the above-mentioned serial was left incomplete.

The deposit received from a person for a serial called "'Aqiq" was Rls2,700,000, and the collected guarantee documents, Rls3,000,000, whereas his debt for this amounts to Rls43,100,000.

The remainder of the account of miscellaneous debts of the programs affairs at the end of 1368 was 45,007,955, which is related to 20 actual and legal persons. For example, according to a contract in 1367, the amount of Rls4,076,700 was paid to the Iranian Statistical Center to prepare and devise the map of the city of Tehran. The contract should have been completed in the second half of the same year, concerning the settlement of which no step has been taken.

The remainder of the temporary accounts of creditors in the programs affairs at the end of 1368 was 277,557,453. Some of the auxiliaries of the above-mentioned accounts have been transferred from previous years until 1370 without any steps being taken to settle the account. For example, Rls266,000 owed to Mr. M.Y. has been transferred from prior to 1363 to 1370 in the books. The documents and books prior to 1363 are not available in the filing office of the above-mentioned unit. Hence, it seems that some of the cases in the above-mentioned account are fraudulent. For example, individuals and distinguished persons have had scholarly and religious speech programs in the Voice and Vision without asking for fees. The organization has included some amounts in their credit account and hence such accounts have had to be transferred to the subsequent years. Some of the credits, too, are for including bonuses, fees, etc., in the accounts of individuals in which cases, too, many of the accounts have been transferred to the following years and the reasons are not clarified. Some cases are also due to correcting the accounts. For example, the remainder of the creditor of the prepayment account of the employees has been transferred to the above-mentioned account and corrected or the deposit of the debt of individuals, instead of being included in their prepayment credit, have been mistakenly recorded in the credit of the above-mentioned account, and hence the remainder of the prepayment, debit and credit accounts must be compared and adjusted in order to determine the cases and eliminate them and in this way reduce the futile volume of the above-mentioned accounts.

Actual debts of the organization (or credit of others) are only in cases when the organization has received funds for the making of films or offering other services, and it is not clear whether or not it has acted on its obligations or the above-mentioned accounts have not been corrected. For example, credit to the Oil Company, the Forestry and Pastures Organization, the University Jihad, etc., for the amounts of Rls4,770,000, Rls3,500,000, and Rls3,125,568, etc., for making films, printing, and copying of slides.

Program Expenditures Account

In the Voice and Vision organization, the expenditures accounts are [numbered] from 501 to 599, which are closed as a temporary account at the end of the year in terms of profit and loss. The above-mentioned expenditures at the end of 1368 were:

Cost of materials ..... Rls329,234,803.

Cost of salaries, benefits, and wages .... Rls18,791,325,023.

Other expenditures ..... Rls11,757,299,877.

The total is ..... 30,874,859,703 [as published].

But a series of expenditures have the special codes 601 to 699, of programs which are being made that are regarded as permanent accounts and included in the balance sheet. In other words, the expenditures for the making of every program are transferred from year to year and in the year that the production of the program is completed, the total expenditures of the program are transferred to the expenditures account with code 600 and closed with the idea that the expenditures of the programs that in the course of production are considered a sort of property and in the year of completion and broadcast of the program are turned from being property to expenditures. This method of accounting is not desirable, because expenditures are in any case expenditures and the production of a part of a program is not considered property because it cannot compensate for the expenditures that have been done. With this method, the fiscal period of accounting from one year is changed into various years of production of every program, which is contrary to the accepted accounting principles and standards. Hence, the profit and loss of every year is not calculated realistically. Therefore, if in one year there are several costly serials under production but have not been completed and accounts are not settled, these expenditures are not reflected in the profit and loss list. If the goal of determining and calculating is the cost of the making of every program, the special file of every program can be recorded as the expenditures made for every year.

The above-mentioned expenditures at the end of 1368 are:

Cost of materials for the programs under production ..... Rls228,720,924.

The cost of salaries, benefits, and wages during the production ..... Rls143,495,762.

Other costs in the course of production ..... Rls3,111,688,466.

A total of ..... Rls3,483,905,192. [as published].

In examining the expenditure accounts of code 600, it can be seen that the production cost of serials that were produced and broadcast prior to 1368 have not yet been transferred to the final expenditure account, code 500, including:

Expenditures of code 600 for the "Hezardastan" serial ..... Rls2,648,590.

Expenditures of code 600 for the serial "Mirza Kuchek Khan," Rls672,459,000. Expenditures of code 600 of the serial "The Wolves," ..... Rls132,374,735.

Expenditures of code 600 of the serial "The Neighbor's Shadow," ..... Rls65,861,026.

The important issue in this case is that the programs were not produced during the projected periods. Because of these delays, the organization has been burdened with great costs for maintenance of the resources during the halt in production and also due to inflation. For example, in examining the file of the serial, "Mirza Kuchek Khan," it can be seen that the initial estimate in 1363 was Rls436,202,600 and due to lack of proper planning, the estimates are regularly corrected and the financial burden of the organization increases. For example, the expenditures for the period of shut down and halt in the filming of the serial from 29/01/64 [18 April 1985] for four months was Rls48,500,000 and in Amendment 5, the total estimate was ratified for Rls709,442,940, that is, it has had more than 92-percent cost increase compared to the initial estimate.

Essentially, amending estimates has been done after the expenditures were made and the date of most heavy projects both because of financial expenditures or the method and time of production is always coupled with dissatisfaction and disorder. The director, producer, and manager of the project (the implementor of the project) are usually changed in large projects. The initial director of the serial "Mirza Kuchek Khan" was Naser Taqva'i. In the second phase of filming Behruz Afkhami was introduced as the director. Or the manager of the project was changed during the production of this serial, and such actions increase the cost of production.

Initial estimates of the serial of "Ra'na" on 18/10/1367 [8 January 1989] within the framework of eight 60-minute segments at Rls80,641,968 and the amended estimate on 04/12/1369 [23 February 1991] within the framework of seven 46-minute segments has been Rls119,066,724. In other words, despite a 33-percent decrease in the time of the serial, the cost has increased by nearly 50 percent compared to the initial estimate.

The important issue is that many of the serial segments after production were not considered suitable for broadcast. For example, the "Hezardastan" serial was produced in 23 segments, and although every segment was approved by the related management and has a receipt from the archives, after completion and due to changes in management, personal tastes, and lack of a clear policy, only 10 segments of it were considered suitable for broadcast. And the "Haji Washington" serial was not considered suitable for broadcast at all.

In examining the expenditure documents of the above-mentioned serials, it can be seen that:

Purchases are mostly without receipts and only are included in the account with the approval of the financial supervisor and the project management.

Invoices of the expenditures are mostly without the seal, signature, and an address.

Entertainment expenditures are large. The total entertainment expenditures for "Mirza Kuchek Khan" were about Rls73 million.

Despite the very good transportation equipment of the Voice and Vision, mostly private agencies are used to transport actors.

For every serial, large bonuses, even to individuals who were not connected with the serial, are given. The total bonuses paid for the "Mirza Kuchek Khan" serial were more than Rls10 million.

Central Accounting Unit (Code 11)

The above-mentioned unit combines the financial operations of the Tehran units and centers and in fact is the financial representative of the organization with the government and the Treasury. Preparing the budget, receiving funds from the Treasury, and distributing them among the units and centers and ultimately organizing the financial lists of the organization are the duties of this unit.

The miscellaneous debit account, which is one of the main accounts of this unit, which at the end of 1368 had a balance of Rls6,961,103,521, was paid to them after the guarantee funds, but the deposit procedures were not made clear to this committee. It needs to be explained that in the Voice and Vision, an employee can receive loans from various sources and for various reasons: From the future security and retirement fund of the organization, based on 8 percent of the base salary of the employee share and 16 percent of the organization share, the housing savings fund (5 percent of the monthly salary of the employees share and 10 percent organization share), cooperative savings fund (2 percent of the base salary of employees share, and 16 percent of the organization share), and other aid by the organization to the above-mentioned funds from a percentage of the revenues from advertisement, etc., and ultimately from the current budget of the organization.

Salary and Wages Accounting Unit (Code 13)

To briefly examine the above-mentioned unit, the committee tried to examine the banking accounts, but usually faced the absence of the director of the unit (Mr. H., who because he has a private company and other work and also due to lack of control of the entry and exit of employees in the building on the Africa Expressway for which reason the employees often delayed the transfer of this division to the main building on Jam-e Jam Street, most of their time, especially that of the managers, is spent outside the work environment) and lack of cooperation of his deputy (Mr. F.P.), a retired person who has been called back to work. In any case, as an example, Document No. 344, dated 30/03/1368 [20 June 1989] in connection with the fees for the services of managers was requested, which later only with the permission of the head of the unit was placed at the disposal of the committee. The amount of Rls4,421,257 in accordance with Document No. 1633, dated 21/04/1368 [12 July 1989], of the Tehran accounting unit (which is the expenditure unit) has been included in the annual profit and loss account. The above-mentioned document is one of the fees for service payments of 38 persons (mostly managers of the organization) who have worked on a project called the Committee for Designing the Work Force Model in Esfand 1367 [20 February-20 March 1989] to Farvardin 1368 [21 March-20 April 1989].

First, only the share of fees for services in Esfand 1367 can be included in the annual profit-and-loss account and the share of Farvardin must be included in the current expenditures of the organization.

With a brief examination of the checkbook for 1370 of Banking Account 90042 of the unit and the wages, large figures are seen as overtime pay and bonuses to some individuals at about 30,000 to 80,000 tomans. In connection with 1368, document No. 7012 indicates this situation. Because the financial operations of the organization is unit by unit, some individuals apparently receive overtime pay or bonuses in every unit. For example, at the end of 1370, a man had received bonuses of 10,000 to 12,000 tomans in five units.

Second, the basis of calculation of the work hours of individuals in the above-mentioned project is after 14 [2 pm ?] on, that is, two hours prior to the end of official time.

Third, the fees for services per hour are calculated on the basis of 10 percent of the monthly salary, for which there is no legal justification.

Fourth, the taxes are calculated at 5 percent, whereas they must be calculated on the basis of taxes on salaries and benefits. It is noteworthy that the above-mentioned project ultimately was presented as the master's degree thesis of one of the officials of the College of Administrative Sciences and Business Management. At present, he is living abroad.

As a rule, in the various units of the organization, particular persons carry out the delayed work of that organization under the heading of projects and in this way receive fees for services. For example, in the auditing office, the project for the mechanization of the financial system was headed by a retired person from the organization who every month received large amounts for his services as the head of the project (other people are also involved in this project). This project started three years ago. Or the project for delayed accounts of the Salaries and Wages Unit and certainly other projects, which have not been examined can be found (which is a part of the Salary and Wages Accounting Unit). It can be seen that so far a discrepancy banking list has not been prepared for the above-mentioned account to the point that according to the balance on 30/09/1370 [21 December 1991] of this accounting office, the above-mentioned bank shows a credit balance of Rls735,674,634, whereas the bank balance must always be a debit. In a brief examination of the above-mentioned banking account, it can be seen that in 1368, according to document No. 2760, dated 30/10/1368 [20 January 1990], three 500-million-rial items (a total of Rls150 million [as published]) has been deposited to this account from the retirement fund, and according to document No. 2278, dated 30/09/1368 [21 December 1989], on the instruction of the auditor, three 500-million-rial savings accounts have been transferred to the Melli Bank's, Africa Branch. Considering that the deposit document has been recorded in the books a month after the payment document, this situation itself shows the weakness and inability of the above-mentioned accounting office. Deposit and payment of the above-mentioned funds are evident in the card [as published] of the related bank. According to document No.

2790, dated 30/10/1368, one of the deposits has been withdrawn, of which Rls200 million has been deposited in the retirement fund and Rls300 million in account No. 90032. The withdrawal from the above-mentioned savings account was with the signature of the head of the retirement fund and the head of the Salaries and Wages Unit. But in this case, according to the statements of the head of the retirement fund, the director of the bank, due to his acquaintance with the head of the Salaries and Wages Unit and without informing him, has withdrawn the above-mentioned deposits. (Due to lack of precise accounting in the accounting office of the retirement fund, the documented record of the withdrawal and the other two deposits were not found.) Ultimately, another Rls200 million was deposited in the retirement fund account and Rls1,200 million to the auditing account, while the fate of the other Rls100 million is unclear. According to information, the above-mentioned amount is at the disposal of the manager of the companies under the control of the organization, but it is not recorded anywhere. The head of the employees retirement fund expressed lack of knowledge in this connection and said that he was against it from the beginning. The head of the retirement fund was asked, for what reason were these funds used to open the savings account and for that matter not directly but through the savings funds bank. He says that it was the order of the auditor.

On the other hand, it was decided that the head of the retirement fund should present the latest balance and documents that show the above-mentioned operations. Later, when members of the committee went to see him, they could not because he was in meetings or absent. The head of the accounting office of the Fund also due to the emphatic instruction of the head of the funds not to present any information to the committee has excused himself and has only said that no books are kept in this connection, and meanwhile by transferring this division to the glass building on Jam-e Jam and moving the documents, the work was left incomplete.

Result of the Report and Opinion of the Auditing Committee

Lack of an organized accounting system suitable to the goals and activities of the organization, imposing various tastes in regards to the units and centers and lack of an experienced and expert cadre has caused the methods used not to respond to the needs of the organization and also not to guarantee offering the necessary information in regards to the activities of the organization.

By combining the trial balance sheets of the units and centers, in fact, all the activities of the Voice and Vision will be unified and the financial operations will be centralized in one accounting system. Nevertheless, this combination will be only in the financial lists and not in the details of activities and operations (auxiliary accounts).

The design system of the structure of the Voice and Vision is the so-called divisionalized form [preceding text in English], which due to complexity and extreme decentralization causes problems for auditing. Hence, in such structural systems, outside control can hardly work and the operations of the organization must be supervised by strengthening internal controls as much as possible. This is very weak in the Voice and Vision.

In connection with the production of programs, no control system exists to be relied upon in auditing. Moreover, no satisfactory method exists for the auditors to be able to prove the completeness of the financial records of the program. For this reason, the auditors have not been able to obtain all the information and explanations that they considered necessary and subsequently being sure of the accounting and financial history and its accuracy in regards to most accounts as well as being certain concerning whether or not the views of the legislature have been observed in the activities of the Voice and Vision was not possible.

Brief Statements of the Speaker of the Majles After the Reading of the Inquiry and Investigation

We hope in future inquiries and investigations that the gentlemen take into consideration the situation of the Majles, those who will listen to it, and the agenda of the Majles and be able to prepare the report in a more concise and summarized form in order for us to be able to attend to our other work and for the program of supervision or inquiry and investigation to preserve its credibility.

Regarding the fact that the gentlemen (deputies) will decide what will happen to the results of the inquiry and investigation, I must say, we will act in accordance with the bylaws. Inquiry and investigation is based on the bylaws. The inquiry and investigation is read and announced from the podium of the Majles. Up to this point, it is the duty of the Majles.

The second item on the agenda of the open session of the Majles yesterday was a report by the Planning and Budget Committee concerning the urgent bill to amend Note 3 of the 1372 national budget law, of which the single article was ratified.

• Voice, Vision Response to Majles Inquiry

94LA0040A Tehran JOMHURI-YE ESLAMI in Persian 8, 9, 11 Nov 93

[8 Nov pp 14, 15]

[Text] News Service. Following the publication of the critical report of the Inquiry and Investigation Group of the Majles on the activities of the Voice and Vision, the public relations office of this organization sent a 31-page response in answer to the first part of the criticism of the Majles Inquiry and Investigation Group, the full text of which is as follows.

Response [Part I]

Because there are many nonfactual points and ambiguities in the report of the Inquiry and Investigation Group, which was read on 11 and 12 Aban [2, 3 November] in the Majles, in order to clarify matters for the public, especially the honorable deputies of the Majles, we declare the errors and accusations as follows. Before entering the discussion, it is necessary to make a few points by way of a preface.

A) The issue of inquiry and investigation:

1) The procedures for the absorption and employment of the revolutionary, Hezbollah forces in the organization.

2) The activities of the honorable director of the Voice and Vision organization, Mr. Mohammad Hashemi, and the procedure for the selection of subsequent directors and their activities in spreading Islamic culture, in accordance with the ratified policies of the organization.

3) Procedures to conform the programs of the Vision with the standards of the sacred religious law.

4) Reason for broadcasting scenes from the Vision of the Islamic Republic that show Western culture and result in the creation of an unsuitable model among various strata, particularly the young.

The members of the Inquiry and Investigation Group were Mr. Movahhedi-Savoji, Dr. Hasan Kamran, Mr. Seyyed 'Ali Akbar Parvaresh, Mr. Mohammad Reza Mavalizadeh, Mr. Mohsen Kuhkan, Mr. 'Ali Yusefpur, and Mr. Lotfollah Zare'i-Qanavati. Holding more than 50 official meetings, this group spent more than 150 hours and ultimately in the session on 19/05/1372 [10 August 1993] approved the report with a majority vote.

The points of the Voice and Vision organization concerning this part of the report are:

The management of the organization finds it necessary to thank all the self-sacrificers of the organization who in the course of eight years of the imposed war and the bombing of cities, with their active and unassuming presence on the front lines of the battle front and offering dozens of martyrs and the broadcast of thousands of hours of war programs, immortalized the epic resistance of our brave and courageous people. In the inquiry and investigation report, not only is no mention made of this, but also with hurtful sentences it interprets all that effort and self-sacrifice as lack of solidarity with the war.

1) During the first days of the formation of the Inquiry and Investigation Group, even before the decrees had been issued officially by the honorable speaker of the Majles, or at least the copy of the decrees had not been sent to this organization, Mr. Movahhedi-Savoji in a written invitation invited the director of the Voice and Vision organization to take part in a meeting of the group.

The director of the organization went to the Majles at the appointed time to take part in the meeting. Upon his arrival, it became clear that the members had not expected the presence of the director of the Voice and Vision. The understanding was that the invitation had been extended for the presentation of a written document, but no cooperation ensued, and from the members of the group only five persons were present at the meeting. Mr. Movahhedi-Savoji expressed his thanks and announced: Since we did not know whether you would attend or not, some members, such as Mr. Parvaresh, went on a trip and some were not informed.

In any case, after the usual pleasantries, Mr. Movahhedi-Savoji, as the chairman of the Inquiry and Investigation Group, asked Mr. Mohammad Hashemi, the director of the Voice and Vision, to make a statement.

In this meeting, thanking the Inquiry and Investigation Group, Mr. Hashemi made the following points:

1) You know that during his life the Imam paid special attention to the Voice and Vision, and, according to the supplement to the Constitution, it is operated under the supervision of the grand leader. Therefore, it has always been the organization closet to the religious guardian and leader.

2) The Voice and Vision, as the mouthpiece of the Islamic revolution, has numerous supporters and opponents.

At the head of the supporters of this medium are the Imam, God rest his soul; the grand leader; the honorable officials of the regime; the Hezbollah nation; and the Muslims of the world, and at the head of the opponents of this medium are the counterrevolutionary groups and those damaged by the revolution, such as the hypocrites, the leftist minigroups, the Hojjatiyeh Society, the supporters of the United States and Israel, the monarchists, etc., who have frequently tried to destroy this organization under various pretexts.

3) Even though inquiry and investigation is one of the duties of the Majles, it is an issue that is judiciary by nature, and in the Islamic judiciary system, the most important qualifications of the judge are that he be just and impartial. Unfortunately, with the presence of Mr. 'Ali Akbar Parvaresh in the Inquiry and Investigation Group, given his past history in the Hojjatiyeh Society and the opposition he expressed from 1361 [21 March 1982-20 March 1983] with regard to the management of Mr. Hashemi, and especially in the course of the events of 1362 [21 March 1983-20 March 1984] in the Voice and Vision, which resulted in the dismissal of the general manager by the Supervisory Council at the time and the reappointment of Mr. Hashemi by the late Imam to his position, Mr. Parvaresh and some like-minded persons said many things against the interference of the Imam and his family, which so upset the Imam that in his letter of 4 Tir 1362 [25 June 1983], he wrote: "It should be mentioned that it has been heard that some in my household do things contrary to my knowledge. Because this is not true, the person who has said such things must repent before God..."

Mr. Hashemi added: The presence of Mr. Parvaresh, with such a history, in the Inquiry and Investigation Group has compromised the "impartiality" of the group. At this point, the present members, expressing that they had no knowledge of Mr. Parvaresh's past history and the events in 1362 in the Voice and Vision, referring to their own past, promised to observe impartiality and not to allow anyone to influence their vote.

4) The Voice and Vision broadcasts annually about 82,000 hours of radio and 12,500 hours of television programs throughout the country in more than 19 languages. During the period under consideration by the group, from 1360 [21 March 1981-20 March 1982], when Mr. Hashemi took over the responsibility, it broadcast more

than 1 million hours of programs. To examine 1 million hours of programming and express opinions about them, for that matter responsible opinions, would be very difficult, and considering the opponents and supporters of the Voice and Vision, the iNquiry and Investigation Group cannot base its judgment on what it hears. Rather, in every case that it intends to express its opinion, it must examine it directly and look at the documented evidence.

5) In regards to religious issues, the announcement was made that since the late Imam, in addition to being the owner of the revolution and the founder of the sacred regime of the Islamic Republic of Iran, was a qualified religious jurist and a proven source of emulation, we have acted in accordance with the jurisprudential opinions of the Imam in the religious issues of the Voice and Vision, such as the way women appear on television or in music, and in such cases the committee cannot make a judgement based on its own views. Rather, it must announce its opinion on the basis of religious decrees and the opinions of the late Imam concerning the abovementioned issues. In conclusion, he announced that in order to avoid any sort of doubt about lack of cooperation by the organization that can be misused by individuals with ill will or those who want to create doubt, all the information and documents needed by the committee should be requested in writing, and the Voice and Vision organization will send the information to you in writing.

6) From the date of 14/07/1371 [6 October 1992], Mr. Movahhedi-Savoji, the head of the Inquiry and Investigation Group, in several correspondences requested information from the Voice and Vision on 88 cases. All the requested information, which consisted of about 8,000 pages, was forwarded to the Inquiry and Investigation Group.

In the report that the Inquiry and Investigation Group broadcast on 11 and 12 Aban [2, 3 November] of this year from the Majles podium, except for one or two cases (which will be referred to later), not only is no mention made of the documents sent, but also the reporters of the group most unfairly have stated in several places in the report "despite lack of cooperation by the organization" or "given the lack of cooperation by the organization..."

7) When reading the report, Mr. Parvaresh announced that despite the lack of cooperation of the organization, the Inquiry and Investigation Group obtained its information through tangible and intangible ways.

8) In the course of the year that the inquiry and investigation activities were under way, a great deal of information about the members of the Inquiry and Investigation Group were given to the Voice and Vision organization, which, due to compliance with the directives of the late Imam and the grand leader and in consideration for our belief and faith, we have avoided revealing. But we will implicitly refer to one or two points that are very effective in the analysis of the report of the group, because lack of attention to these points may seriously compromise the facts.

A) In addition to Mr. 'Ali Akbar Parvaresh, who was active in the Hojjatiyeh Society, and we have referred to his ideological foundations, some of the other members of the organization also have had a history of cooperation with and activities in the Hojjatiyeh Society.

B) One of the members of the group married the wife of an executed Hypocrite as his second wife and presents her as the wife of a "martyr." But later it became clear that first she was the wife of an executed Hypocrite, and Second it was the same wife who had drawn her previous husband into the Hypocrite group.

Hence, the ideological foundations of some of the intangible elements of the Inquiry and Investigation Group become clear: the "Hojjatiyeh" and the "hypocrites." Also, the views of the "Hojjatiyeh" and the "hypocrites" concerning the late Imam and the grand leader and the supporters of the Imam are quite clear and requires no further explanation.

With attention to the above-mentioned points, we will now deal with the report of the Inquiry and Investigation Group that was read from the podium of the Majles on 11 and 12 Aban this year.

In concluding this preface, the management of the organization finds it necessary to thank all the self-sacrificers who in the course of the eight years of imposed war and bombing of cities, with their active and unassuming presence on the front lines of the battle, offering dozens of martyrs, and the broadcast of thousands of hours of war programs immortalized the resistance of our brave and courageous people and to which in the inquiry and investigation report not only is no reference made, but with hurtful sentences all that effort and self-sacrifice interpret it as lack of solidarity for the war. The management also expresses its appreciation to all the committed managers and employees of the organization who, despite the shortages and minimal resources, in the most critical conditions operated the Voice and Vision organization in the best possible manner and were praised frequently by Imam Khomeyni and the grand leader, Ayatollah Khamene'i, and who are presented in the inquiry and investigation report as frightened and alienated people, for certainly the munificent, just God will never let their efforts go unrewarded.

In the preface, the Inquiry and Investigation Group states: "The Voice and Vision programs can be produced in three ways, negative programs, neutral or indifferent programs, and programs in support of the revolution and Islam."

Voice and Vision's response: This kind of categorization is a creation of the Inquiry and Investigation Group. In the general categorization, in terms of goals, the Voice and Vision programs have the following objectives:

1) Guiding-instructional

2) Information-educational

3) Entertainment-recreational

Unfortunately, the nation that follows the Imam, on 13 Aban [4 November], the day of death to America and the day of the exile of the Imam, must hear from the mouth of one of the Majles deputies the theory of the "deviancy" of the "Crocodile Tears" serial. If this is not an actual example

of cultural invasion for the enemy to speak against the opinions of the Imam through the mouths of the members of the Inquiry and Investigation Group at the start of 13 Aban, then what is it?

In regards to the "Crocodile Tears" serial, the content of the "Crocodile Tears" serial was against the liberals and the agents of the United States and was approved by the late Imam.

The program has a guiding-instructional goal, that is, presenting the message with the intention of educating the society in the long term, and is based on a single point and the value foundation is in Islamic principles and beliefs. Programs with this goal, through instruction to do good and prevent doing evil, reminders and warnings, result in discussing the preservation and strengthening of the virtues and negating evil and prohibited acts both in internal and in social and general forms. In the programs with information-educational goals, information is presented in news and general forms. General information results in an increase in the general knowledge of the audience and is necessarily not tied to time. News information is the kind of information that is particularly important and is tied to time.

Educational programs in classic and nonclassic forms. Classical education is education that is somehow related to the official education of the country or assists it, such as lessons in philosophy, ethics, decrees, mathematics, physics, etc.

Nonclassical educational programs are those which result in the competence of various people in the society in connection with various issues, such as: Programs related to the Fire Department, driving and traffic, health, planting trees, repairing household appliances, security, work environment, children's health, etc.

Programs with entertainment-recreational goals: Presenting messages with the purpose of creating happiness, joy, peace of mind, and creating a possitive attitude in the audience, and also creating readiness to accept individual and social responsibilities and preventing the waste of people's leisure time.

Hence, the categorizations or definitions given by the Inquiry and Investigation Group have no basis in the Voice and Vision organization and have the goal of merely showing the programs in a negative light.

After this rather erratic preface, the Inquiry and Investigation Group examines the films and serials and writes, in other words, from 1363 [21 March 1984-20 March 1985] to 1371 [21 March 1992-20 March 1993], about 900 films and serials have been broadcast from Networks 1 and 2, of which number about 700 were foreign films and serials, which were produced highly technically and artistically and subsequently are very attractive and effective...and of these 700 cases, it only refers to one motion picture, "Billy Bud," and concludes that all these films were corrupt and spread Western culture.

Voice and Vision Response

First, according to Paragraph 2 ratified by the Majles, the subject of inquiry and investigation was the activities of the general manager of the Voice and Vision, Mr. Hashemi, who was appointed on 15 Mordad 1360 [6 August 1981] as the general manager of the Voice and Vision.

It is not clear why the Voice and Vision in this examination started from 1363, whereas the general manager of the organization started his work from 15 Mordad 1360.

Second, according to the lists that were sent to the Inquiry and Investigation Group, from 1360 [21 March 1981-20 March 1982] to 1371 [21 March 1992-20 March 1993], in Vision Network 1 alone 1,552 domestic shows were produced and the names of all the serials were sent to them. With the method of the Voice and Vision in rerunning programs, that is, broadcasting a serial once every three years, on the average, each of these segments has been shown twice in 10 years. Moreover, serials and shows that are produced in the provincial centers must be added to these numbers. During the period under examination, about 3,500 cases alone were domestic serials and shows broadcast from the two television networks. It is unclear to the officials of the Voice and Vision why the Inquiry and Investigation Group, despite having the names of all the programs and the production statistics, has reduced this number to one-seventeenth of what it should be. Clearly, what they meant to do was to show the number and percentage of foreign programs as large and accuse the television of propagating Western culture.

In this area, the second very important point is that in the years after the victory of the Islamic revolution, the sources for the procurement of foreign programs of the Voice and Vision have been mostly Eastern and Islamic countries, such as Japan, China, India, Egypt, Algeria, Syria, and Indonesia, and Western sources have been used less often. Japanese programs have had the largest share in foreign programs.

Among the foreign serials, those such as "Ezzoddin Qasam," "Tariq ol-Qods," "Seyyed Jamaleddin Asadabadi," or films such as "Mohammad (Prophet of God)," "Fire Under the Ashes," etc.,

[Paragraphing as published] exist, the subject matter of which is 100-percent Islamic and epic, or serials such as "Away From Home (Ushin)" and "The Teacher of the Island," which were not only not educationally misleading but also, with dubbing and modifications, have been very instructional.

Now, why the Investigation Group in mentioning foreign programs only chooses to analyze one or two examples or why it considers all the programs "Western" is unclear to us.

The Inquiry and Investigation Group, after quoting several errors and lies, concludes that "therefore, in the 14 years that have passed since the Voice and Vision was established, our young people have benefitted from foreign culture 75 percent and our own culture 25 percent!"

In other words, an average of 14.12 percent is the share of the foreign programs in Networks 1 and 2. With the above description, although many of these programs have been produced in other countries, they have values acceptable and respected by our society.

It must be noted that this situation of 14.12 percent concerns Networks 1 and 2, which broadcast about 6,000 hours annually. Also taking into consideration about 6,500 hours of television programs in the provincial centers, the foreign share of which is nearly zero, the share of foreign programs in the programs of the Vision is reduced to about 7 percent. And if we add to them the radio programs of Tehran and the provincial centers that have no foreign programs, the broadcast of about 54,000 hours of programs annually, the share of foreign programs in the Voice and Vision programs is about 1.3 percent.

Let us review the sentence by the Inquiry and Investigation Group on this matter:

"In other words, after 14 years since the Voice and Vision was established, our young people have benefitted 75 percent from foreign culture and 25 percent from our own culture."

However, as was stated, in the total of programs of the Voice and Vision broadcast domestically, the share of foreign programs is only 1.3 percent, and the share of our own programs is 98.7 percent.

If the members of the Inquiry and Investigation Group were not the deputies of the people in the Majles who have promised on the Koran to sign this oath:

"I take an oath on the Koran before Almighty God to guard the sanctity of Islam and preserve the fruits of the Islamic revolution of the Iranian people and the foundations of the Islamic Republic; to guard what the nation has entrusted us with as a just trustee; to observe trustworthiness and piety in carrying out my duties as a deputy;, and always to be steadfast in the independence and victory of the country and preservation of the rights of the people; to serve the people; to defend the Constitution; and in my speeches, writings, and opinions, to keep the independence of the country and the freedom of the people and their interests in mind."

We would not say to them:

Gentlemen, you who are sitting in a position of judgment and have spent a year, how and with what conscience and piety did you allow yourselves to increase 1.3 percent to 75 percent and reduce 98.7 percent to 25 percent?

Is this an example of your piety and your commitment before the Koran and Almighty God?

In the continuation of the same discussion, the Inquiry and Investigation Group states: "And this is provided the 25-percent programs of our own are not cut by the quality control blade. For example, the serial 'The Active Neighborhood' ridicules the revolution and the regime or the serial, 'Crocodile Tears,' which was made at unbelievable cost but many parts of which were omitted due to deviant problems and the segments which were broadcast were the target of widespread protest by the people due to deviant problems..."

Voice and Vision response: In the preface, we said that among the members of the Inquiry and Investigation Group are those who were active in the Hojjatiyyeh Society and have Hojjatiyeh ideologies and also those who have married hypocrites, the wife of an executed Hypocrite. Also, Mr. Parvaresh in the events of 1362 [21 March 1983-20 March 1984] of the Voice and Vision was among the opponents of the general manager, Mr. Hashemi, and was one of those who had accused the Imam's family unjustly concerning the reappointment of Mr. Hashemi by the late Imam. One of the issues that in those days was the source of conflict was the serial, "Crocodile Tears." The content of "Crocodile Tears" was against the liberals and in a most appropriate manner exposed the liberals and those affiliated with the West, especially the criminal United States.

Some elements of a mind like that of Mr. Parvaresh, who in those days had sensitive positions in the Voice and Vision, opposed the serial "Crocodile Tears" vehemently and wanted to prevent its broadcast in any way possible.

When the fourth segment of the serial was being broadcast, they had a petition signed to request that the serial be stopped:

Mr. Mohammad Hashemi (the general manager of the organization at the time) visited the Imam and asked his honor for instructions in regards to the issue of the petition and the stopping of the serial. The Imam said: "In my opinion, the liberals have deceived those who have signed the petition. The broadcast of the serial should continue."

The Imam's opinion was reported in the organization and it was decided that the serial be continued. But a group of a like mind to Mr. Parvaresh, who were influential in those days in broadcasting in Network 1, could not tolerate more than six segments, and after the broadcast of the 9th segment, the 10th, 11th, 12th, and 13th segments of the serial, which in fact contained the harshest attacks on the liberals and the supporters of the United States, were summed up in one segment under the pretext of antireligious scenes and the announcement was made that the serial was ended.

The Imam, God rest his soul, summoned the general manager at the time (Mr. Mohammad Hashemi) and announced that the production and broadcast of the other segments of this serial were to continue and in response to those who have raised questions in regards to the religious aspects of the serial said: "Experts were consulted, they said that there may have been religious violations in the production of this serial, but its broadcast was not in violation of religious law." This announcement was broadcast at that time, after the broadcast of the last segment of the serial from Network 1 and the Vision.

Unfortunately, now the Inquiry and Investigation Group has placed its finger on a few instances out of 1,552 domestic production programs, one of which is "Crocodile Tears."

Mr. Parvaresh and those like-minded people know well that the Imam approved this serial despite the opposition at the time, asked that it be continued, and neutralized the conspiracy that was instigated by him and those like-minded people in declaring the serial in violation of religious law!

Unfortunately, the people who follow the Imam, at the start of 13 Aban [4 November], the day of death of American and

the day of the Imam's exile, must hear from one of the deputies of the Majles the opinion that the "Crocodile Tears" serial is "deviant." If this is not an actual example of the cultural invasion of the enemy expressed from the mouth of the members of Inquiry and Investigation Group on 13 Aban against the opinions of the Imam, then what is it?

The Inquiry and Investigation Group writes in the continuation of this discussion: "Serials are produced at high cost but with such internal problems that after production they are declared unsuitable for broadcast, for example, the serial "Ziba Beauty Salon" or some of the films that are protested to and declared unsuitable for broadcast, such as "Haji Washington" and "The Death of Yazdgerd."

Voice and Vision response: First, the broadcast time of the serial "Ziba Beauty Salon," when it was produced, was projected to be Fall 1372 [1993]; several segments have been broadcast so far and no changes have been made to it. Hence, the tangible and intangible sources of the Inquiry and Investigation Group here, too, have acted cleverly and mischievously and forced them to present an untruthful report. Second, as it was said, the period of inquiry and investigation is the time of management of Mr. Mohammad Hashemi, that is, from Mordad 1360 [23 July-22 August 1981].

However, the production of the films "Haji Washington" and "The Death of Yazdgerd" began in late 1357 [21 March 1978-20 March 1979] in Italy and reached Iran about 1358 [21 March 1979-20 March 1980] and they were never broadcast on television. And if they had been broadcast, it would have no relation to the period of management of Mr. Mohammad Hashemi. And if the claim of the Inquiry and Investigation Group is true, that it was broadcast once and then considered unsuitable for broadcast, it must be counted as a positive measure in the management of Mr. Hashemi.

But the question that is raised here is, when the Inquiry and Investigation Group reports on the domestic productions of the Voice and Vision, why does it start from 1363 [21 March 1984-20 March 1985]? In other words, it ignores three years of the activities of the management to show the statistics as low, but when it wants to express a negative point, it returns to the activities of three years earlier, that is, 1357 [21 March 1978-20 March 1979] and 1358 [21 March 1979-20 March 1980]. Is this another indication of piety and fairness? God is the best judge.

The Inquiry and Investigation Group in continuation writes: "Of course, of the 25-percent domestic production, only 8 percent is made by the Voice and Vision and the rest is purchased from outside the organization."

The Inquiry and Investigation Group shows extreme sensitivity toward the program, "The Sinister Conspiracy," and even unjustly accuses one of the main elements. "The Sinister Conspiracy" was a show concerning the appearance of Zionism and is against Israel. This show, due to its valuable content, has been broadcast three times so far.

Voice and Vision response: As was stated, first, domestic production is not 25 percent but 98.7 percent.

Second, of this amount, less than half a percent is purchased from outside the organization and the rest, that is, 98.3 percent, is produced within the organization. Besides, of the amount that is purchased from outside, except for motion pictures, the rest is produced under the supervision of the Voice and Vision and then purchased.

In this case, in truth, we could not understand what objective the Inquiry and Investigation Committee is pursuing in this false report in order to respond to it.

Continuing this discussion, the Inquiry and Investigation Group deals with the "Hezardastan" serial and criticizes this serial for not dealing with such clerical heroes as Modarres and Sheykh Fazlollah Nuri and in continuation writes: In this serial, the assassin of martyr Sheykh Fazlollah Nuri, in a cinematic trick, is presented as a brave, free, emotional, oppressed, justice-seeking, antiforeign, mystical, patriotic person.

Voice and Vision response: First, the "Hezardastan" serial began in 1354 [21 March 1975-20 March 1976] with the name "The Silk Road," and until 1360 [21 March 1981-20 March 1982], when Mr. Hashemi assumed this responsibilities, it continued under the same name. More than 18 hours were filmed and a great deal was spent on it (the subject of the serial was a presentation of Reza Khan, the bully, as the Iranian silk road). In 1360, the serial was ordered stopped. The Supervisory Council at the time pursued the issue of the serial and appointed a committee to review the parts that had already been produced, study the script, and take the necessary steps to revise the serial in a way that would make it suitable for broadcast.

The group selected by the Supervisory Council began its work under the supervision of the council and after months succeeded in changing the subject of the serial totally and preparing it for broadcast in the best possible form and content. Of course, given the characteristics, the serial was not without minor problems, but on the whole, with the efforts of the committee selected by the Supervisory Council of the time, it became suitable for broadcast.

The Inquiry and Investigation Group continues: "In the program 'The Seventh Art,' where there is a discussion of the former Soviet cinema (the host of the program is a well-known Westernized person who has inflicted blows on Islam for years in the university environment and has been in conflict with religious forces), the reason for the disintegration of the Soviet government is mentioned as the setting of rules for artists and restriction of their freedom, thereby indicating that the artist must be free to create what he wants, and in this way tries to misguide the artists to deviate from serving Islam and the revolution."

Voice and Vision response: Apparently the purpose of the Inquiry and Investigation Group from this segment is to unjustly accuse a Voice and Vision host, a retired person from the Ministry of Islamic Culture and Guidance—as he has claimed—who teaches in universities.

Of the accusations they have made against him, nothing has been recorded. His activities in the Voice and Vision have been positive and if in an artistic program he has mentioned one of the faults of the dictatorial communist government, that is, depriving artists of their freedom, how can this be criticized?

Does the Inquiry and Investigation Group believe that in the Islamic society artists are not free and are forced to make programs under the pressure of the government? Is this not the same opinion and analysis that frequently the Hypocrite minigroup and other counterrevolutionary minigroups made of the government of the Islamic Republic of Iran?

Have such claims of the counterrevolutionary groups been able to affect the committed artists and prevent them from serving the Islamic society?

Today, one of our best propaganda tools is to make use of committed artists. The same artists have created thousands of art works, including beautiful, epic poems to dignified shows after the revolution.

It is not clear to the officials of the Voice and Vision why the Inquiry and Investigation Group, despite having the names of all the programs and production and broadcast statistics, has reduced this number by one-seventeenth. Certainly they intended to make the number and percentage of foreign programs large and accuse the television of propagating Western culture.

Gentlemen, you who are sitting in positions of judgment and have spent one year, how and with what conscience and piety did you allow yourselves to increase 1.3 percent foreign programs to 75 percent and decrease 98.7 percent domestic programs to 25 percent?

The program "The Seventh Art" is an instructive program full of content and attractive for experts.

The Inquiry and Investigation Group has not expressed any opinion concerning the content of this program. Under the pretext of this very sensitive program they have tried to show that "artists in the Islamic society do not have freedom," precisely the same accusations that the Hypocrite minigroup and other counterrevolutionary minigroups have made against the regime of the Islamic Republic of Iran.

Examination of the Programs of Vision Network 1

The Inquiry and Investigation Group refers to the programs of two weeks of the Vision Network 1 during the seven years, one the week of 25/12/1363 to 02/01/1364 [16-22 March 1985], that is, the New Year programs, and another the programs of the week of 26/01/1370 to 01/02/1370 [15-21 April 1991], that is, the week coinciding with the four days of holidays (Fetr celebration holidays), and concludes that 45 percent of the programs of Network 1 were in connection with Islam and the revolution and 55 percent of the programs were indifferent to Islam and the revolution. It also adds that in 1363 [21 March 1984-20 March 1985], foreign films and serials made up 24 percent of all the programs and in 1370 [21 March 1991-20 March 1992] this ratio increased to 38 percent of all the programs and writes: "Apparently, the Voice and Vision is gradually losing its Islamic and revolutionary motivation and is becoming indifferent and neutral." The Inquiry and Investigation group then examines the programs of the Vision Network 2. In examining the programs of the two weeks out of seven years, it points out:

One is the program of the week of 25/12/1363 to 02/01/1364, that is the 1364 [21 March 1985-20 March 1986] New Year, and another the programs of 07/09/1371 to 14/09/1371 [28 November-5 December 1992]. And it concludes that in this network, too, 36 percent of the programs have the Islamic messages of the revolution and 64 percent of the messages are neutral and unrelated to the revolution and Islam. In the conclusion of this section, it adds: If we consider the total programs of Networks 1 and 2, of the 85 weekly programs of the two networks in 1363, 39.5 hours concerned Islam and the revolution and in 1370 [21 March 1991-20 March 1992], out of 92 hours of weekly programs of the two networks, 33.5 hours concerned the revolution and Islam and 58 hours were neutral and indifferent.

Voice and Vision response: First, the Inquiry and Investigation Group has examined the programs of one week of one network during the New Year holidays and generalized them to all the programs of the Voice and Vision organization over a seven-year period.

Second, in a few lines on the previous page, they had claimed that only 25 percent of the Voice and Vision programs are our own and 75 percent of all programs are Western and anti-Islamic culture. If we compare these figures of the Inquiry and Investigation Group, we realize the contradictions of the group, because if 39.5 hours out of 85 hours, that is about 45 percent of the programs even during the New Year holidays, concern Islam and the revolution, naturally, they were domestic programs.

Third, which fair, impartial, and just group would find it logical to examine only the programs of one week and one part of an organization and generalize its findings to cover seven years, whereas they were supposed to examine the activities of 12 years, and apparently they have expressed their opinion concerning 12 years. If we convert this ratio to mathematical figures, the Inquiry and Investigation Group has examined 85 hours out of more than a million hours of programs, and incidentally, for a specific week, and then makes a judgment about a million hours of programming.

Is this the meaning of impartiality and precision by the Inquiry and Investigation Group? And is this the meaning of the piety that is cited in the oath of the Majles?

Fourth, in categorizing the programs, the Inquiry and Investigation Group mentions the programs to be unrelated to Islam and the revolution or neutral, indifferent and deviant.

If we were to make the same categorization about other organizations, what percentage of their activities would conform to Islam and the revolution? For example, what percentage of the ratifications of the Majles are directly related to the revolution? Or what percentage of the school textbooks are directly related to the revolution and Islam?

Why should the group engage in such categorization that it would itself find contradictory and not be able to use in any other case?

Fifth, as was mentioned, the goals of the programs of the Voice and Vision are guidance related, educational, informational, instructional, recreational, and for entertainment. This program has not broadcast one moment of neutral programs and will not do so. All the programs have a goal and are instructive, and this is not a claim by the Voice and Vision, but the opinion that the Imam expressed in Fall 1366 [1987].

In those days, some individuals in newspapers and some from podiums began to create a climate against the programs of the Voice and Vision and considered the programs indifferent, neutral, and educationally misleading, in violation of religious law.

One of the deputies of the Majles from the Supervisory Council asked the opinion of the late Imam in writing concerning the programs of the Voice and Vision. Here, we call to the attention of the honorable audience the question and answer:

Honorable Grand Ayatollah, Imam Khomeyni,

The Grand Leader of the Revolution and Founder of the Islamic Republic of Iran, may his blessings perpetuate.

Respectfully, in connection with the broadcast of some foreign films or domestic productions and serials, such as "Fall in the Meadows," "Mirror," and "Influence," as well as the broadcast of music from the Voice and Vision, some complaints are sent from the martyr-nurturing nation, especially the honorable families of the martyrs, self-sacrificers, missing-in-action, and prisoners of war, to the Supervisory Council stating that the broadcast of such films, serials, and music is contrary to the sacred laws of Islam, contrary to the lofty goals of the revolution, inappropriate for the regime of the Islamic Republic, and cause the spread of unveiling and improper veiling and are misleading, not to mention that to spend the budget on their production is considered waste, although they may also be instructional, recreational, and entertaining.

In comparing such instances with the existing decrees in the scholarly dissertations and writings of Your Excellency and determining what is allowed and not allowed, there are differences of opinion and explicit and correct answers cannot be given to those who raise the questions. Differences in taste also exist and one does not know what must be done. What must be done under these sensitive war conditions, which is the most important of affairs?

Another point is that when the complaints, which are generally from the nation in whom the revered Imam is interested and those who have given martyrs and the Hezbollah, are given to the managers and executive officials they say: "The Imam sees all these programs and listens to the music; if there are problems, he will mention them."

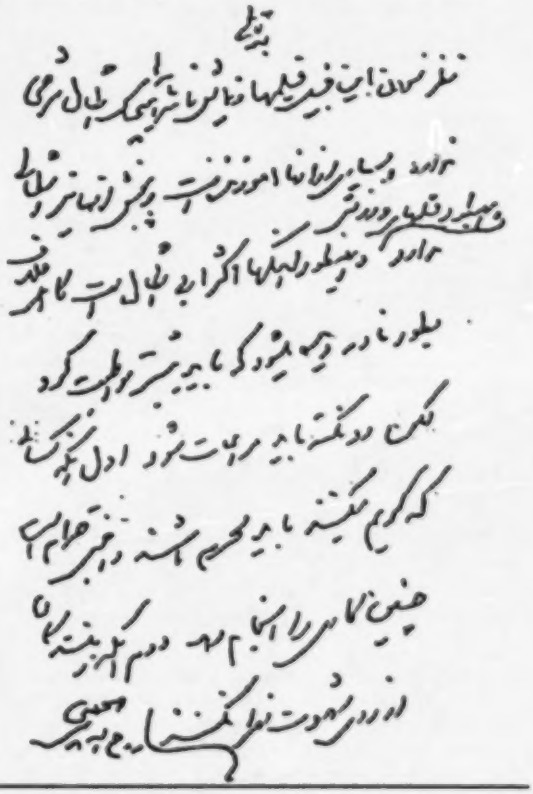
Since "investigating the complaints and responding to them and taking rapid steps to eliminate the deficiencies" is one of the legal duties of the Supervisory Council, please write your blessed opinion concerning the above-mentioned issues in order for us to be able to carry out our grave religious and legal duties properly and not be responsible before that revered imam and the divine nation of Iran.

Greetings to you and may the blessings of God be yours

Esma'il Ferdowsipur

Member of the Voice and Vision Supervisory Council

The opinion of the Imam and the letter is as follows:



In the name of the Almighty:

Viewing such films and plays is not inappropriate from a religious standpoint and many of them are instructive and their broadcast also is proper. Also, films on sports and music are also mostly appropriate. Sometimes, rarely, the opposite happens, and more care must be taken. However, two points must be observed. First, those who apply makeup must be an intimate [one with whom marriage is prohibited]. A stranger is prohibited [religiously] from doing this. Second, the viewers must not perceive these works as lustful. Ruhollah Khomeyni.

Once again, note the question and answer:

The person posing the question writes: "The broadcast of such films, serials, and music is contrary to the sacred laws

of Islam, contrary to the lofty goals of the revolution, inappropriate for the regime of the Islamic Republic, and causes the spread of unveiling and improper veiling and are misleading, not to mention that to spend the budget on their production is considered waste, although they may also be instructional, recreational, and entertaining."

The Imam responds: "Watching such films and plays is not a problem from a religious standpoint and many of them are instructional and their broadcast also is no problem. Also, sports films or music are also mostly no problem. Sometimes, violations are seen, rarely, and more care must be taken."

Gentlemen of the Inquiry and Investigation Group, this opinion of the Imam is from 29 Azar 1366 [20 December 1987], that is about seven years of the period during which you examined the Voice and Vision programs.

Honorable gentlemen, in the first meeting of the Inquiry and Investigation Group, the director of the Voice and Vision organization announced the opinion of the Imam to you and you expressed your lack of knowledge. Then he sent you a copy of the questions and answers with the text of the Imam's statements and the text of his reverence's decree in letter No. M/2300/569/5160, dated 21/07/1371 [13 October 1992].

Gentlemen of the Inquiry and Investigation Group, in the joint meeting with the director of the Voice and Vision organization, you announced that you are all emulators and followers of the Imam. What is the meaning of such conflict between your views and those of the Imam?

The Imam said many of the programs are instructive. You say they mostly have neutral, indifferent, or deviant messages.

The Imam said there is for the most part no problem. You say it is mostly problematic. The Imam said violations are rarely seen. You say, except for a small percentage, the rest are in violation. Still you claim to be emulators, obedient, and followers of the Imam?

Honorable gentlemen, the day that Mr. Mohammad Hashemi, the director of the Voice and Vision, reminded you that with the presence of Mr. Parvaresh, with his history and his opposition to the views of the Imam concerning the Voice and Vision, the group has lost its "impartiality," you claimed that the members of the group are all obedient emulators and followers of the Imam and do not allow anyone to influence their opinion and votes. Was this your impartiality and being followers of the Imam? In continuing its examination, the Inquiry and Investigation Group writes about the Vision Network 2: "Network 2 has translated four plays into Persian at high cost and produced them as television serials, for which 100-percent similar foreign ones existed, such that one might well imagine they were imported from abroad. And this is while 79 percent of films and serials are foreign and Network 2, instead of producing films and serials in defense of Islam and the revolution, still has added to foreign problems.

Voice and Vision response: Certainly the dear audience does not know which plays and films the Inquiry and Investigation Group is referring to. In order to clarify the matter, we will mention the name of one film and one play. One of these films is "Conspiracy," which in a beautiful way shows the criminality of the Americans, even in hospitals and in regards to patients.

This film was broadcast about a year ago from Baku Television, "Azerbaijan," and was strongly protested by the Americans. The government of Baku at the time was strongly questioned by the U.S. Ambassador for broadcasting the film. One of the plays that was referred to is "The Inspector Enters."

This play very beautifully questions and exposes the judicial system and Government of England. Indeed, it is not clear to us why the members of the Inquiry and Investigation Group, out of 1,552 domestically produced shows whose names were given to them, place their fingers on a few specific cases which have upset the Americans and British as well as, as will be described later, the Israelis.

Indeed, why?

In order for you to see these programs that are contrary to the revolution and are deviant, soon we will broadcast the film, "Conspiracy" for you from television. You can judge whether the film is against the United States and contrary to the revolution. We believe exposing the criminal United States is the duty of every revolutionary Muslim today.

In the conclusion of this section, we provide the combined chart of the goals of the Vision programs and also the combined chart of the domestic and foreign programs of the two networks.

As you can see:

In terms of the goals, the programs are produced and broadcast with the three goals of guidance-education, information-instruction, and entertainment-recreation. Hence, no program has a neutral, indifferent, or deviant message. In the charts of the composition of the domestic and foreign programs of the two networks, as can be seen, 14.12 percent is the share of foreign programs of the two networks and 85.82 percent the share of domestic programs. These statistics include all the programs of the two networks, including children's programming, shows, films, and serials.

Hence, it can be seen to what extent the claim of the Inquiry and Investigation Group and the statistics that they have presented are untrue and contrary to the facts.

We emphasize, these percentages merely concern the programs of the two television networks. If the programs of the Voice and Vision of the provincial centers and Tehran radio are included, the ratio of foreign programs to domestic ones is about 1.3 percent. In other words, 98.7 percent of the programs of the Voice and Vision of the Islamic Republic are domestically produced by ourselves, and 1.3 percent of all the Voice and Vision programs are imported from abroad, whereas the Inquiry and Investigation Group, as was mentioned, states this ratio as 75-percent foreign and 25-percent domestic.

God willing, God will grant us the ability and fairness to see the facts and judge accordingly.

As it was said, the Voice and Vision organization during the period under examination by the Inquiry and Investigation Group produced 1,552 shows domestically, almost every

segment of the program was broadcast twice, and the names of all the programs were sent to the Inquiry and Investigation Group.

The Inquiry and Investigation Group has shown sensitivity to the following programs:

1) Concerning the serial "Crocodile Tears," the content of the serial "Crocodile Tears" was against the liberals and the supporters of the United States and approved by the late Imam.

2) In regards to the motion picture "Conspiracy," produced by Vision Network 2, the content of the motion picture "Conspiracy" is against U.S. crimes, even in hospitals and in regards to patients. When this film was broadcast from Baku Television, the U.S Ambassador in Azerbaijan strongly protested the broadcast of this film.

3) The Inquiry and Investigation Group showed sensitivity to the show"The Interrogator [as published; previously 'Inspector'] Enters." This progra questions the British judicial system beautifully and shows the criminality of the British.

4) The Inquiry and Investigation Committee has shown extreme sensitivity to the program "Sinister Conspiracy" and even unjustly accuses one of the main people involved.

The series "Sinister Conspiracy" concerns the appearance of Zionism and is against Israel. Because of its valuable content, this series has been shown three times so far.

5) The Inquiry and Investigation Group shows sensitivity towards the serial "Primrose." The producers of the serial "Primrose" had the honor to meet with the grand leader, who expressed his praise for them. Also, the honorable head of the Judicial Branch, Ayatollah Yazdi, in a letter to the Voice and Vision organization, expressed his praise for this group. The honorable speaker of the Majles at the time also met with this group and praised them.

6) The Inquiry and Investigation Committee has shown sensitivity to the programs that the organization has produced and broadcast in connection with the war.

The reporters and narrators of war programs were frequently commended by the high ranking officials of the sacred regime of the Islamic Republic, and last year these dear ones received a Koran and other prizes from the grand leader for their beautiful programs.

The Inquiry and Investigation Group has shown sensitivity to the show "The Interrogator Enters." This series very beautifully questions the British judicial system and shows the criminality of the British.

7) The Inquiry and Investigation Group has shown sensitivity to the serial "The Lesson in the Mirror." Those mainly involved in this serial were commended by the grand leader and other high ranking officials of the country. For the officials of the Voice and Vision this question exists: Why out of 1,552 show segments has the Inquiry and Investigation Group shown sensitivity to programs that were approved by the Imam, the grand leader, and other high-ranking officials of the regime, and for which they have been commended, or those that have been against the United States, Israel, England, and the liberals. They have shown sensitivity as best they could. Of course, it can be accepted that the Inquiry and Investigation Group has not been aware of some of those instances, but in some instances, certainly the group, or some of its members, were aware.

Here we find it necessary to make one point, which is that the officials of the Voice and Vision have never claimed that no criticism of the programs of the Voice and Vision is warranted, but have always asked experts to announce to us their opinions in order to improve the quality and content of the programs. It has been due to such care and solidarity that the programs of this organization have always been growing and continue to grow, and for this reason the organization has been able to gain the trust of the Islamic nation such that people devote 88 percent of their leisure time to its programs.

We ask God Almighty not to abandon us, even for a moment.

Amen, Oh Lord of Two Worlds.

Ratio of the Three Goals of the Total Production of the Programs of the Two Vision Networks

Total Period of Production			Informational-Educational	Guidance-Instructional		Entertainment-Recreational	
Year	Network 1	Network 2	Network 1, Network 2	Network 1	Network 2	Network 1	Network 2
1365[1]	1348	19%	55%; 46%	16%	26%	38%	
	964*						
1366[2]	1427	917	47%; 25.7%	50%	20.2%	22.7%	32.8%
1367[3]	1370	993	46%; 41.6%	34%	18.8%	24.4%	35.3%
1368[4]	1421	987	44%; 50.9%	27.2%	29.2%	21.8%	26.1%
1369[5]	1282	1020	44%; 46.5%	31.5%	31.9%	22%	25.7%
1370[6]	1229	919	47%;42.5%	33.4%	32.7%	24.1%	19.4%

[1] [21 March 1986-20 March 1987]
[2] [21 March 1987-20 March 1988]
[3] [21 March 1988-20 March 1989]
[4] [21 March 1989-20 March 1990]
[5] [21 March 1990-20 March 1991]
[6] [21 March 1991-20 March 1992]
* As published

Ratio of Broadcasts of Domestic and Foreign Programs in the Total Annual Broadcasts of the Two Networks

	Network 1			Network 2		
	Domestic	Foreign	Total	Domestic	Foreign	Total
1363[1]			2,748	2,008; 88%	274; 12%	2,282
1364[2]	2,234; 83%	458; 17%	2,692	1,958; 87%	293; 13%	2,251
1365[3]			2,639			2,442
1366[4]	2,260; 87%	330; 13%	2,590	2,150;87.4%	310;12.6%	2,460
1367[5]	2,240; 87.5	320; 12.5	2,560	2,010;87.4%	310;12.6%	2,460
1368[6]	2,476; 84%	472; 16%	2,948	1,944; 86%	316; 14%	2,260
1369[7]	2,470; 83.7%	480; 16.3%	2,950	2,090	310; 13%	2,400
1370[8]	2,587; 85%	456; 15%	3,043	2,162; 86%	352; 14%	2,514

[1] [21 March 1984-20 March 1985]
[2] [21 March 1985-20 March 1986]
[3] [21 March 1986-20 March 1987]
[4] [21 March 1987-20 March 1988]
[5] [21 March 1988-20 March 1989]
[6] [21 March 1989-20 March 1990]
[7] [21 March 1990-20 March 1991]
[8] [21 March 1991-20 March 1992]

Response of the Basij of the Voice and Vision to the Report of the Majles Inquiry and Investigation Group

Following the report of the honorable Inquiry and Investigation Committee of the Majles, the Basij of the Voice and Vision organization of the Islamic Republic of Iran considers it its duty to inform the martyr-nurturing people of Iran of the following.

The Voice and Vision organization has always protected and supported the Basij institution located in that organization. Any organization that itself, as a storming army on the front line of the battle of right against wrong, has always propagated Islamic values and reported the bravery and courage of the self-sacrificing combatants in the best possible manner could not have been successful in this grand mission without the sufficient support of the organization.

In the course of the imposed war, the Basij of the organization have been able to have the following activities by making use of the sufficient resources of the Voice and Vision.

1) Attracting and organizing forces to train and dispatch to the front in individual and collective from in most general and personnel dispatches.

2) Ideological instructions, culture, the Koran, emergency and other instructions for the Basij forces.

3) Holding of great ceremonies on the occasions of the blessed 10 days of Fajr, Basij Week, Sacred Defense Week, Unity Week, the passing away of the Imam, holidays, mournings, etc.

4) Dispatch of propaganda and cultural teams and showing of films in the course of the eight years of sacred defense to the fronts in the west and the south.

5) Dispatch of 50-member teams of employees of the organization to visit the front frequently.

6) Sending cash and material help and collections from employees and the organization in people's aid convoys to the front, for example, six tractors.

7) Holding of 12 military training courses for 5 percent of the employees of the organization in accordance with the circular letter of the government in the Balal Mosque and the barracks for 1,700 people.

8) Implementation of ideological, cultural, and political competitions for all the employees of the organization.

9) Establishment of a Basij unit for the sisters throughout the organization.

10) Holding exhibitions of pictures, posters, films, and books on various occasions.

11) Close relationship and constant active presence in all the programs and ceremonies announced by the Center for the Basij of offices and factories of the Guard Corps and coordination with that institution are among the activities of this headquarters.

Active presence in the Basij ceremonies and moral and psychological support of the honorable deputy director of the organization is not unknown to any of the Basij members of the organization, and this issue is encouraging for the members of the Basij.

The sufficient support of the organization for the Basij has always continued without any problem through the honorable administrative and financial deputy director and the honorable director general for the expenditures of the activities.

The honorable deputy director for provincial affairs and Majles affairs of the organization has always strived to create close relations between the Basij stationed in Tehran and the Basij bases in provincial centers and to create resources to establish new bases in provincial cities.

At the present, about 18 Basij bases are active in the Voice and Vision of provincial cities and seven bases of resistance in Tehran.

Membership in the logistics headquarters of the war in the organization was achieved on the recommendation and emphasis of the director of the organization personally, and the responsibility for secretary of this headquarters was conferred on a member of the Basij Council of the organization by him.

At the present time, a number of managers are members of the Basij of the organization. On the whole, all the managers of the organization, including the most senior to the middle-management level, have always helped the Basij in advancing its actions toward the sacred goals of the regime and participated and still participate in the seminars held by the Basij.

The latest example is a seminar that will be held in Abun [23 October-21 November] in the holy city of Mashhad in which managers from various levels will participate.

Also, the members of the Basij are all employees of the organization and in addition to usual salary and benefits for this work enjoy all the legal benefits for combatants and self-sacrificers.

[9 Nov p 14, Part II]

[Text] Following the presentation of the honorable Inquiry and Investigation Committee in the financial divisions of the Voice and Vision organization of the Islamic Republic of Iran, which was read in the open session of the honorable Majles, it is necessary to announce certain issues in order to inform the public concerning the issues raised.

Unfortunately, due to lack of sufficient experience and work in evaluation and determining the efficiency of the systems, methods, and activities of the government institutions and lack of a tradition and history of scientific inquiry and investigation in Iran, the result is the presentation of the existing report and the judgment of those who prepared the report. The report indicates that not only have the persons who were chosen to conduct inquiry and investigation of the organization not had sufficient experience in auditing and evaluation of financial issues, but they also have not even been aware that the expression of opinion concerning the activities and evaluation of an organization such as the Voice and Vision organization with all its complexities require efficient, effective, and economic cost auditing. If the Inquiry and Investigation Group had the slightest familiarity with auditing procedures, they would know that the result of evaluation is effective and successful when all three aspects mentioned above are simultaneously examined, evaluated, and judged. They would then not engage in presenting only a select few items in the accounts in a most "public deceiving" manner and would not misguide the path to auditing, evaluation, and control that is going through the initial steps.

What is important in regard to the report of the Inquiry and Investigation Group is that despite the fact that the committee had access to the detailed information of the organization, they never asked for an explanation from the related officials of the organization concerning their interpretations and criticism. Perhaps the explanations of the officials of the organization could eliminate some of the ambiguities and questions of the Inquiry and Investigation Group.

Considering the preface, the main points in the report are referred to.

1. Lack of Cooperation by the Auditor

At the start of the report by the committee, reference is made to lack of cooperation by the auditor with the committee. This claim and the statements were based on predetermined specific goals. The text of the presented report, which involves the most minor financial issues and instances and accounting documents and gives opinions about them, indicates the fact that the committee was given full cooperation in presenting the information requested, and never has any direct contact with the auditor received a negative response.

2. Verification of the Balance Sheet of the Organization of the Supervisory Council

The duty of the financial affairs unit is to prepare and regulate the balance sheet and the list of annual revenues and expenditures. In recent years, based on the existing documents and records, the financial records every year, prior to the appointed time in a form and content better than the previous year, and as usual approved by the honorable director of the organization, have been sent for the approval of the Supervisory Council of the organization. If the balance sheet is not approved by the Supervisory Council, it would have nothing to do with the duties of the financial and executive affairs of the organization.

Should the organization activities, the financial operations, and recording and transfer of account balances from one year to another stop because the balance sheet of the organization was not approved by the Supervisory Council?

3. The Structure of the Organization

The structure of the organization, including the financial affairs organization, was approved by the Supervisory Council of the organization at the time and the creation of the "financial activities evaluation unit" in the financial affairs complex of the organization was done with the approval of the Supervisory Council. Later, in order to carry out the above-mentioned duties, the internal auditing unit was projected and approved within the authority of the director of the organization.

The Inquiry and Investigation Committee has not carefully studied and examined the laws and regulations governing the Voice and Vision organization and its ratified organizations. Hence, it has presented incorrect and untrue information in its report.

4. Income Tax of the Organization

According to Article 1 of the law of administration of the Voice and Vision of the Islamic Republic of Iran ratified in 1359 [21 March 1980-20 March 1981], the Voice and Vision organization of the Islamic Republic of Iran is an independent "organization" and... As you can see, contrary to what the Inquiry and Investigation Committee has understood and interpreted, the goal of the legislature was not to create a government company.

In Article 138 of the general national accounting law, the Voice and Vision organization has merely regarded a "government company" in terms of the implementation of this law. Hence, in terms of the implementation of direct tax laws and other laws, the organization cannot be considered a "government company." Ultimately, as is clear by the name of the "Voice and Vision organization of the Islamic Republic of Iran," this is a government organization that is subject to any law, provided it is mentioned by name.

According to Paragraph 1 of Article 2 of the direct tax laws ratified by the Majles, government ministries and establishments and organizations whose budget is provided by the government as well as city halls and establishments affiliated with the government and city halls which have been established in a form other than a company in accordance with the laws are exempt from taxes. The Voice and Vision of the Islamic Republic of Iran receives more than 95 percent of its financial resources from the general budget of the government and in the form of aid and, based on its legal form, which was referred to above, is not subject to payment of taxes.

5. Inspection and Auditing of the Activities of the Organization

The report of the Inquiry and Investigation Committee states that after the revolution, the activities of the organization have not been injected and examined by any authority. The honorable committee has not even paid the slightest attention to the matters presented in its own report either, because at the beginning of the committee report reference is made to the efforts of the Accounting Office concerning auditing and examination of the accounts of the organization. Also, the National Inspection Organization has established a special office in the organization and carries out the necessary inspections of the various activities of the organization in Tehran and the provincial centers of which the reports are available. Also, the "Auditing organization" has been in charge of auditing the financial activities of companies affiliated with the organization in the past few years and has presented the necessary reports.

Based on the existing laws and regulations, various reports have been presented to the related authorities, including the "auditing and distribution of budget management" of the National Accounting office, Article 49 of the Constitution, "Central office and Centralization and Combination of Accounts and Accounting Methods" of the Ministry of Economic Affairs and Finance, the Plan and Budget organization, and the "Economic Accounting Office" of the Central Bank of the Islamic Republic of Iran.

6. Noncentralized System of the Financial Affairs of the Organization

The noncentralized financial system of the organization has been devised with attention to the administration system and the organizational plan of units and centers of the organizations approved by the Supervisory Council.

This system that is operated in a noncentralized form is an accepted scientific system in financial issues and accounting that has been used to expedite the implementation of activities and prevent bureaucracy and waste of a great deal of time in carrying out the various financial affairs of the organization throughout the country and it is unlikely that this system will be replaced with another financial system,

considering the scattered nature of the Voice and Vision centers and also the variety of the activities of the units of the organization.

The fact that the report of the committee states that because of this system, no information can be obtained concerning the activities and accounts of 25 Voice and Vision centers and Tehran units is astonishing and questionable, because the honorable committee, the National Accounting office, or any other authorized organization can refer to the financial books of the units and centers to examine the accounts of that unit or the radio and television centers independently. Reference to a number of accounts of "the financial affairs of the program affairs" [as published] and "Tehran Accounting office" [as published] in the report of the committee verifies this matter. It is unfortunate for this organization that the committee, by referring to a small number of financial units of the existing 45 financial units and by relying on oral information by certain persons, has engaged in commenting on the financial situation of the whole organization.

The Budget of the Organization

The existing records and numerous correspondences that the Voice and Vision had with the Plan and Budget organization in the course of the imposed war years and later indicate the problems stemming from the severe shortage of budget and financial resources of the organization. The following figures show the trend of the change in the ratified cash budget of the organization in the years after the victory of the magnificent Islamic revolution and the year 1357 [21 March 1978-20 March 1979]:

	Amounts in Millions of Rials
Year	Ratified Budget
1357 [21 March 1978-20 March 1979]	34,303
1358 [21 March 1979-20 March 1980]	18,681
1359 [21 March 1980-20 March 1981]	18,756
1360 [21 March 1981-20 March 1982]	17,246
1361 [21 March 1982-20 March 1983]	20,010
1362 [21 March 1983-20 March 1984]	24,110
1363 [21 March 1984-20 March 1985]	24,550
1364 [21 March 1985-20 March 1986]	25,399
1365 [21 March 1986-20 March 1987]	26,850
1366 [21 March 1987-20 March 1988]	21,317
1367 [21 March 1988-20 March 1989]	26,850
1368 [21 March 1989-20 March 1990]	28,562
1369 [21 March 1990-20 March 1991]	42,000

The above chart shows that the ratified budget of the organization in 1368 [21 March 1989-20 March 1990] is less than in 1357 [21 March 1978-20 March 1979] and if only the inflation factor (based on the annual statistical book of the country) is used as the standard in the years after the victory of the revolution, in the same year a budget of more than 110 billion rials should have been ratified. In other words, in 1368 [21 March 1989-20 March 1990], without calculating the very high increase in the activities of the organization compared to 1357, the budget of the organization was ratified at about one-fourth of the needed budget, based on the official inflation rates.

On the other hand, the current ratified cash budget of the organization in the years after the victory of the Islamic revolution up to 1369 [21 March 1990-20 March 1991] was almost equivalent to the paid salaries and benefits of the organization in these years.

The budget shortage in the years referred to created numerous problems for the organization. Among them we can point out the lack of resources for production of serious programs, the creation of obligations and large financial debts, the lack of maximal use of studios and transmitters, deterioration of buildings and equipment, etc.

In 1369, for the first time after the victory of the revolution, the budget of the organization was more carefully examined under the supervision of the expert committee of the Plan and Budget organization, and finally a 42-billion- rial budget was ratified. But even this amount has not been sufficient for the program production activities planned by the organization and technical expansion and operations of the organization. Various correspondences in this regard with the Plan and Budget organization and the Islamic Guidance and Arts and Media Committee of the Majles verify this fact.

It should be recalled that about 75 percent of the budget of the organization in the years referred to has been spent on paying the salaries and benefits for personnel and only 25 percent of this budget has been unusable in the program production division, maintenance of radio and television transmitters, and other activities of the organization.

The increase in the budget of developmental projects during 1369 [21 March 1990-20 March 1991] and 1370 [21 March 1991-20 March 1992] compared to the previous years was merely due to the increase in the number of developmental projects and the increased coverage of the Voice and Vision of the Islamic Republic of Iran throughout Iran and outside the borders. This matter has always been emphasized by the grand leader and the Majles.

In 1372 [21 March 1993-20 March 1994], due to the budgetary problems of the cultural and media organizations in countering cultural invasion and elimination of deprivation, the Majles ratified the deduction of 1 percent of the total general national budget in 1372 and its allocation to the above-mentioned organizations.

It would have been logical for the Inquiry and Investigation Group to pay attention to the proposal of the Islamic Culture and Arts and Media Committee (some of whose members are members of the Inquiry and Investigation Group) and the ratification of the Majles in this regard before protesting the amount of the budget of the organization.

8. Advertisement Debtors and Other Debtors to the Organization

A) Concerning the debt of persons and prepayments from about a few years ago in accordance with a plan, these accounts were examined by several groups and every month reports are made and prepared and the necessary calculations are made to settle these accounts, for which all the records are available and can be presented. The debt of persons who have several relations with the organization, especially those involved in the past regime, have all been announced to the legal office of the organization and necessary steps have been taken. Mainly due to lack of access to these individuals or their property, in practice the collection of the rights of the organization has not been possible, and because considering them uncollectible and eliminating them from the accounts is contrary to the protection of the rights of the Treasury, so far they have remained in the accounts as collectible debts to the organization. But sufficient reserve has been taken into consideration for these accounts.

Most of the cases that have been considered by the committee under the heading of futile actions include such cases.

B) In regards to the advertising debts, prior to the revolution, receiving advertisement in credit form was common in the organization, and most of these debts are from before the revolution. After the revolution, the broadcast of commercials from television and radio stopped for some time, and later too according to the instructions of the organization advertisements were handled in cash in order to protect the rights of the organization. In regards to the settlement of previous debts, steps have been taken in coordination with the legal office of the organization to collect the debts to the organization. A number of advertising agencies have been bankrupt and their owners of the companies have left the country. In regards to debtors who have not been accessible, legal prosecution has been made to collect their debts to the organization and results have been achieved, the documents for which are available in the financial affairs unit of the organization.

C) There are also instances that if the organization wants to bring a suit against them in the country or abroad, it would have to spend more than what would be gained. Hence, if the collection of the debts of these individuals is verified, the appropriate foreign currency and rial budget must be placed at the disposal of the organization.

D) In regards to the debt of the factories producing television in the country, for fees on the rights of expansion, the following are important.

In the law concerning the collection of fees from producers of television reception sets, no special methods have been projected to collect the debts of the companies as well as late-payment penalties. Hence, at various Junectures in the payment of the debt of these companies, considering the economic situation and also financial shortages of these companies, which are mostly under government control, a halt has been created.

In regards to the repayment of late and current debts of these companies, the organization has been able to take steps to retrieve its rights through special planning with the consent of the management of these companies. The records of this matter are in the financial offices of the organization.

Of course, if a company is unable to meet its obligations, the issue is referred to legal authorities for legal claim, examples of which are available in the legal office of the organization. The last case of a suit was against Pars Electric Company.

It should be explained that this organization could sue all these companies, and in the event that the organization would win the case, due to financial problems these companies had to shut down and their factories, which would be sold in order for the organization to be able to gain its rights. The organization accepted the hardship of shortage of resources and the statements in the report of the Inquiry and Investigation Committee, but did not accept ignoring the rights of thousands of the workers of the television manufacturing factories with their closure for the sake of getting its own rights immediately.

Ultimately, the organization has made all its effort to collect these debts in a manner that the numerous financial pressures are not imposed on government companies and subsequently their hard-working personnel.

E) The Inquiry and Investigation Group has criticized the organization as to why the funds paid to the Central Bank are included in the debit account of the Central Bank, whereas according to accepted accounting principles, as long as the Central Bank has not acted on its obligation in connection with the request of the organization, it must be acted on in this way.

At the time the request of the organization is sent, the equivalent of the issued check is included in the debit account of the Central Bank. When the documents concerning the opening of documented credit are delivered to the organization, the equivalent of the amount is taken out of the current account of the organization and transferred to the credit account of the Central Bank.

F) The Telfilm Company is one example of debtors to the organization. This company was established prior to the revolution to produce films and has received a great deal of property from the organization. Most of those involved in the establishment of this company have escaped abroad since the victory of the revolution, and the above-mentioned company has practically gone bankrupt. The balances mentioned in 1368 [21 March 1989-20 March 1990] and 1369 [21 March 1990-20 March 1991] in the debit account of this company are the debts of those involved in its establishment. In regards to retrieving the rights of the organization, legal action has been taken.

G) The figure concerning the "release of work" of the organization all stems from prior to the revolution. A major part of the debt to the organization from this person was collected after the revolution in cash, but he suddenly became a fugitive and left the country. From the early years of the revolution, a claim has been made in the Islamic Revolution prosecutor's office of Iran.

It is noteworthy that the location of one of the warehouses of the organizations that belong to him is under the control of the organization. With the ruling of the court, the property will become the organization's property toward the payment of his debts to the organization, and it appears that thereby the debt of the person will be collected.

H) The foreign currency and real debts of the honorable director of the organization are due to the prepayment of extra pay for assessment and foreign currency revolving funds, and their rial equivalent concern the purchase of coins to be given as gifts to the personnel of the organization. Even though the nature of these payments must not be regarded as his debt, it has been done in this way for accounting purposes. Most of the debts referred to in the inquiry and investigation report have been included in the expenditures account upon the receipt of the assignment report as well as positive documentation in this connection, and the remainder of the documents also have been presented to the Financial Affairs Office and are in the process of being recorded in the books.

Of course, other colleagues also have similar debts to the organization. But it seems that the Inquiry and Investigation Committee, with ill intent, has tried to blow this issue out of proportion.

I) In regards to the check issued to the Physical Education organization, it must be announced that this check was issued upon the order of authorized officials of the organization for the purchase of land from the Physical Education organization and placed at the disposal of the Legal office of the organization to sign the contract. But because the Physical Education organization refused to accept the contract, the check was returned to the Financial Affairs office of the organization, and according to document No. 2858, dated 07/06/71 [29 August 1993], it has been returned from the related accounts.

It can be seen that the date of the investigation by the Inquiry and Investigation Group is after the above-mentioned date.

Hence the question in this regard was improper and because of lack of familiarity by the Inquiry and Investigation Committee with financial issues, they were obliged to merely use the report of the organization, which was prepared earlier, and have therefore made an error.

J) In regards to the collection of debts from some former manager and officials of radio and television, legal action has been taken and the ruling of the court in this regard has also been issued. But in the court it has been said that the organization must investigate to see if they have land or property in Iran in order to issue the ruling based on its confiscation. In this connection, too, the organization has employed all its efforts.

9. Purchase of Cars From the West of the Country

When the opportunity to purchase cars from the west of the country arose and the officials and the related organizations gave permission to do so, the Voice and Vision organization also, like many government organizations, made an effort to purchase heavy and light vehicles needed for itself and affiliated companies. In this regard, after coordination with the center of the Voice and Vision of the Islamic Republic of Iran in Sanandaj, the permission for purchase was obtained through the office of the governor-general of Kurdistan. Considering the unusual procedures for their purchase, the auditor of the organization was assigned by the administrative and financial affairs deputy director to receive the revolving funds and, along with two purchasing officials and experts, to be sent there. This was done and after two or three days and going to the Marivan border the task was coordinated, and after giving the revolving funds to the purchasing officials, he returned.

Concerning the purchased vehicles, which include light and heavy vehicles, no personal use has taken place and the Inquiry and Investigation Committee, by presenting a false report and without a meeting with the director of the general accounting of this organization and quoting him, has announced that two of the vehicles were for the personal use of the auditor and the administrative and financial deputy director. The reason for the revolving funds account not being settled was merely due to the existing problems in licensing the vehicles.

The reason for the deposit of the funds in the account of the purchasing official was because the Voice and Vision organization did not have a bank account in Marivan. Because of the danger in carrying out cash from Sanandaj to Marivan, the organization decided to open an account in the name of the purchasing official in Marivan. Considering the above statements, the falsity of the information by the Inquiry and Investigation Committee in the following areas can be proven.

1) The administrative and financial affairs deputy director of the organization was never sent on assignment in this regard.

2) The Inquiry and Investigation Committee never met with the director of general accounting of the organization and falsified information from him.

3) None of the cars were employed for personal use. They were not placed at the disposal of the auditor and the administrative and financial affairs deputy director of the organization.

10. Payment of Loans to Employees in the Voice and Vision Organization

At the present time in the Voice and Vision organization of the Islamic Republic of Iran loans are granted from two sources.

10.1.) The Savings Fund for Employees, which is provided with 2 percent of the employees' share and 6 percent of the organization share and is administered under the supervision of a board of trustees. Maximum loan paid from this fund is 120,000 tomans.

10.2) The Retirement Fund, which is funded by 8-percent share of employees and 16-percent share of the organization and is administered under the supervision of the board of trustees of the retirement fund. This fund only grants loans for the procurement and repair of housing and the marriage of employees. The maximum loan from it is 500,000 tomans.

The inquiry and investigation reporter has pointed out that in the Voice and Vision loans are paid from several sources, but no reference is made to its legal obstacles. Not only has the organization in no law or regulations been prevented from this action, but it has paid loans on the basis of the ratification of the Supervisory Council.

Loans paid in the Voice and Vision are paid in accordance with the laws and regulations to official and contract employees and if the borrower is unable to pay the installments of his loan on time, the installments will be collected from the guarantor. Apparently, this matter was criticized by the Inquiry and Investigation Committee as to why no steps are taken to collect the rights of the related fund from the guarantor, and the group has offered no solution in this area.

11. Withdrawal From Retirement Fund Deposits

In regards to the payment of loan from Retirement Fund deposits, the issue was examined. The official of the retirement fund said that he was not officially contacted and the information referred to in the report has been placed at the disposal of the committee by individuals who were not responsible.

In any case, the payment of loans from the Retirement Fund to the organization has been done on the basis of the regulations of the fund through the board of trustees and their approval, and there is no legal prohibition.

Also, the organization has taken steps to repay the loan in question on time.

Other instances stated in the Inquiry and Investigation Committee report concerning the Retirement Fund lack any basis or documented evidence.

12. Assignments Abroad

The Inquiry and Investigation Group claims that Voice and Vision assignments abroad were not related to its duties and mission, whereas the existing information and figures in the organization indicate that almost all the assignments abroad by the organization have been in connection with news coverage of political events, news coverage of the visits of national officials, participation in technical and international conferences, testing and delivery of purchase transmitters and equipment from abroad, production of programs abroad, and carrying out training assignments for the personnel, and so on.

Elsewhere, the sending of the head of the general affairs of programs with a group sent abroad to purchase programs has been criticized by the Inquiry and Investigation Committee. Usually, in the purchasing group, a representative of the legal office and a representative of the financial division for examining the contents of the contracts and ensuring the conformity to the laws and regulations must be sent. The [director of] general affairs for programs on this trip was sent on an assignment as the financial affairs representative of the organization. Due to severe financial shortages and cutbacks in expenditures, the Voice and Vision of the Islamic Republic of Iran has sometimes been forced not to send these two representatives, although legally in sending a group for purchases the legal and financial representatives of the organization must be present.

13. The List of Banking Discrepancies

The existence of banking discrepancies between the accounts of every organization and bank statements is inevitable. For this reason, one of the accounting statements that is prepared at the end of every month by the financial affairs unit of the organizations is called the "list of banking discrepancies." In other words, after comparing the accounts of the organization and the bank statement, the discrepancies are identified and steps are taken to correct them.

This tactic is done every month by each of the independent accounting offices and for each current account, and steps are taken to eliminate the discrepancies as much as possible.

In regards to the claims concerning failure to give issued checks to concerned individuals, it must be announced that this claim is a pure lie, because one of the positive evidences of this kind of documents is the receiver of the check. If in a list the signature of the receiver of the fund or check does not exist, the accounting document of payment is not issued, but the total amount is put in the credit account of the individual.

The Inquiry and Investigation Committee has not even presented one example in its report to prove this claim.

14. The Account of the General Treasury

In regards to the balance of the account of the General Treasury at the end of 1368 [21 March 1989-20 March 1990] in the amount of 21,009,790 rials, it must be said that the balance of this account on one date can only indicate the balance remainder of the account on that day, and this balance does not show failure to deposit the revenues of the organization. Unfortunately, the reporter has lacked financial expertise and, resorting to this balance, has announced that the revenues of the organization have not been deposited in the accounts of the Treasury, whereas the revenues of the organization have been deposited in the related accounts of the Treasury, then, presenting the request for funds from the General Treasury for some of the needed financial resources of the organization, a withdrawal has been made from these accounts.

Considering what is stated, the balance figure in the abovementioned account by no means shows failure to deposit the revenues of the organization.

15. Carrying Out Postponed Affairs and Payment for Additional Work

In various parts of the report of the Inquiry and Investigation Committee, certain criticism is made of postponed and unsettled accounts.

As was announced earlier, about five years earlier, despite the shortage of personnel and problems in not absorbing forces due to the failure to pay adequate salaries to the expert financial forces, by making use of the existing personnel, the work on examining the postponed accounts began. All the records and related reports in this connection are available in the financial affairs office of the organization. Hence, it seems that carrying out this task, that is, investigation of the postponed accounts, considering the criticism of the Inquiry and Investigation Committee concerning failure to do so in numerous cases in the report requires commendation, not questioning.

Undoubtedly, this case, too, has been cited by individuals who have themselves had job and behavior-related problems in the Financial Affairs office of the organization, which, unfortunately, has been reflected in the report of the committee precisely.

In connection with the payment of overtime, it must be mentioned that overtime in the Voice and Vision organization is essentially calculated and paid on the basis of a time card. Even in cases in 1365 [21 March 1986-20 March 1987] to 1368, due to the shortage of funds there was no possibility of paying overtime, which the organization employees deserved. (The records are available.)

Payments of overtime in the organization have been carried out in accordance with the laws, regulations, and internal bylaws of the organization.

16. Revolving Funds

The revolving funds of the organization are mainly related to the representative offices abroad. Due to the continuation of their activities, the balance of these offices will never be zero at the end of the year. Funds that are transferred to the representative offices of the organization abroad are all recorded in the revolving fund account of the manager of the office and the equivalent in foreign currency for the documents delivered is sent to the representative office by the manager of the office. Hence, the revolving fund of the managers of the offices will never reach zero, unless a new person is appointed in his place. In this case, after examination and auditing the inventory and giving it over to the new official, the balance is transferred into the account of the new manager.

As it has been announced in the report of the Inquiry and Investigation Committee, in some cases, with the written permission of the auditor of the organization, payment of revolving funds over 500,000 rials is also permitted. Hence, all the revolving funds are paid with the permission of the auditor of the organization or agents of the auditor in Tehran and the provincial centers, and there is no legal prohibition in this regard.

17. The Fund and Its Evaluation

The nature of the work of the cashier and numerous accounts receivable and accounts payable in the course of a day, week, or month makes the existence of account discrepancies inevitable, and for this reason the cashiers are [extended] extra pay to make up for the shortage of cash.

In the Voice and Vision organization, only in a small number of units (considering the nature of their work) is permission given to have a fund, and most payments are made with bank drafts.

The accounts of each of the cashiers at various Junectures are examined and counted by the evaluation and financial affairs activities group of the organization, and the shortages of funds are included in the debit account of the cashier and deducted from his salary. Hence, the expression of opinion in this regard, stating that the accounts of the cashiers are never evaluated and audited, is a pure fabrication. (The periodic evaluations and audits of cashiers are available in the [office of] Financial Affairs of the organization.)

In very rare cases, considering the volume of the activities of the cashier, the accuracy of his actions and reports of the financial affairs activities evaluation of the organization, within the possible resources, approved funds may be provided as aid for the cashier's deficit, upon the approval of the proper authorities of the organization.

18. Other Cases

Health payments of the organization are handled on the basis of the health regulations of the organization. In some cases, because the patient does not have the ability to pay his share, with a social aid report and the approval of a three-member committee on this matter and ultimately the approval of the proper authorities of the organization, his share can be provided from the aid budget of the organization, instances of which do not even exceed 1 percent of patients.

Advances for employees in an organization with more than 14,000 permanent and temporary personnel are inevitable, and such prepayments and their procedures are as follows.

Salary advances. Considering the issue of advances, they are either deposited all at once after the establishment of the salary of the new personnel from what is owed him or in installments (usually within a maximum period of one year) and deducted from the employee's salary.

Assignment advances. Such advances are deposited all at once from the debit account of the official after the assignment report is presented.

Payment of loans to employees who have no employment (official or contractual) relations is impossible and contrary to the regulations and internal bylaws of the organization. Hence, the mere claim that it has happened does not prove it to be true. Obviously, for every (qualified) individual to whom the organization grants a loan, in accordance with the regulations, he must present a person as his guarantor. Naturally, the responsibilities of the guarantor are clear in terms of the laws and regulations.

The organization is asked why others to whom the organization has debt have not come to collect.

As to why a person to whom money is owed has not come to the organization to collect it, it is not the problem of the Voice and Vision organization and its financial affairs to respond.

[11 Nov pp 10, 14]

[Text] Following the publication of two parts of the Voice and Vision response to the critical report of the Inquiry and Investigation Group of the Majles, now we publish the third and final part of this report for our dear readers.

Labor Force Report

In connection with the labor force, the Inquiry and Investigation Group writes:

"The quantitative and qualitative presence of the prerevolutionary cadre and lack of basic change in the body of the Voice and Vision" [sentence as published].

The group continues: "The Voice and Vision is a center with about 14,000 personnel, most of whom have remained in place from the past regime. Despite the fact that, like other organizations, it has been purged, the composition of the major part of the organization has not essentially changed. Even the absorption of Hezbollah elements, due to the governing climate, has not been able to create fundamental change, and they have either become dependent on the governing climate, have changed, or have chosen to be silent."

Voice and Vision response: First, the Voice and Vision in letter No. M/2300/633/5160, dated 13/08/1371 [4 November 1992], had sent the personnel information (list of individuals who left the organization from 1358 [21 March 1979-20 March 1980] and a list of those who have been hired from 1360 [21 March 1981-20 March 1982] to that date) to the Inquiry and Investigation Group.

Second, after the victory of the Islamic revolution:

About 2,328 people, due to ideological affiliations or lack of the necessary moral and political qualifications for service in the Voice and Vision, have been dismissed from the organization and about 1,844 have been honored by retirement or left the system due to disability or other problems. In other words, about 4,200 persons have left the organization, and during the same period the Voice and Vision organization has hired about 7,500 full-time official and contractual and about 2,000 part-time employees.

In other words, of the total of about 14,500 present employees, about 9,500 have been newly employed and about 5,000 are the former employees of the organization, and naturally the new forces are all graduates of the schools, colleges, and universities of the country after the victory of the revolution or from the students of religious seminaries. Also, the remainder of the forces from before the victory of the Islamic revolution are all sincere, committed, Muslim forces, those interested in the revolution and Islam, and those loyal to the sacred regime of the Islamic Republic of Iran, who have served and are serving Islam and the revolution.

Third, nearly all the officials of the regime unanimously believe that those who have been ideologically and politically affiliated with the previous regime have been purged in the first few years after the victory of the Islamic revolution from offices or have left the country and crawled into some corner.

In the 15th year of the victory of the Islamic revolution, at a sensitive juncture when the country is undergoing a period of construction and reconstruction, raising issues such as the forces from before or after the revolution or the new and old will have no results but to create disunity and conflicts in the offices.

While so far every employee has been purged for whatever reason for which he should have been purged and those who have remained or those who have been absorbed after the victory of the Islamic revolution by the offices are no different, they have been and are all servants of the people and loyal to the revolution, Islam, and the sacred regime of the Islamic Republic of Iran.

The Inquiry and Investigation Group states in its report: "The organization has 14,000 personnel, most of whom are left over from the past regime."

Voice and Vision response: As was stated, about two-thirds of the employees of the organization are individuals who have started working with the organization after the victory of the revolution, and the claim of this group is contrary to the facts.

The Inquiry and Investigation Group in continuation, while insulting the Hezbollah elements, writes: "The Hezbollah elements have either become dependent on the climate, have changed, or have chosen to remain silent!" It then continues: "Among the managers, proper changes have been made, but sometimes we witness the inappropriate activities of some of these managers who have been influenced by the existing climate in the organization."

Voice and Vision response: Considering what was said, about two-thirds of the forces in the organization are forces from after the victory of the Islamic revolution, and according to the Inquiry and Investigation Group among the managers proper changes have taken place.

Then, how can this contradiction be accepted, that a minority influences the majority in this way and has changed their ideas?

Indeed, why has the Inquiry and Investigation Group tried in its report to weaken the, as it says itself, committed, concerned Muslim managers and committed Muslim employees? Can it not be believed that in this case, too, as in other cases, the group has deviated from the position of impartiality and ignored the facts?

But why have they not taken an oath on the Koran before God to observe trust by relying on their honor?

The Inquiry and Investigation Group continues: "Old elements, due to their intellectual opposition to the Islamic regime and the revolution, protect the interests of those in the same line, too. In understanding this point, several examples are referred to and in continuation they have reported a few examples that are either untrue or, as they have said themselves, whose occurrence was prevented by the management of the organization, which, contrary to the claim of the group that says Hezbollah elements or some of the managers were changed, proves the sensitivity, decisiveness, and alertness of the committed managers and employees of the organization.

For example, they have said: "Two of the hosts of the Voice and Vision, despite their apparent justifiable appearance, have misused their position to receive resources from the organizations and after the exposure of a film from which their immorality is revealed were dismissed and unfortunately rehired in the Vision."

Voice and Vision response: These individuals have never misused any organization and have devoted a significant percentage of their lives on the fronts of the battle of truth against falsehood. The film that is referred to was participation in a wedding in which Islamic standards were not observed. As was explained in the newspapers earlier, they have never been dismissed from the organization because they had not committed any crime that would deserve their being fired.

Or it has been said that in the program "Friday Morning," a host of the program has been invited who has had relations with SAVAK agents, or they have invited a showman from the tyrant's time and the director of the organization has prevented his entry. The first is untrue and the second shows the sensitivity and alertness of the management.

They have shown sensitivity towards one of the actors in the serial, "Primrose," which was explained earlier.

They have said: They have purchased a film and because it was antireligious have stopped its broadcast. We do not know if the criticism is due to the preventing of the broadcast and the alertness of the officials of this medium or something else.

They have said: An interview was broadcast with a Sunni cleric who, it was later revealed, has had problems. Not knowing about everyone or the future of others is something obvious, and when it was investigated by the proper authorities, it became clear that there had been an error, not ill intentions. They have said: One of the news anchormen did not read the news of the death of the Imam and another read it emotionally, but what they have not said is that the first person was so upset because of this great loss that no matter how he tried, because of his great love for the Imam, he could not read it, rather than "not wanting to read it." And they have said that Mr. Hayati, who read it, was ridiculed and scolded by his colleagues. This is a pure lie.

They have said: In the program "Friday Morning," the Prophet was insulted." They have mentioned an example that has never been broadcast from the radio. The broadcast from the radio was, "A person claimed to be God. He was told someone has claimed to be a Prophet. He said, I did not send him." (A similar story is mentioned in martyr Motahhari's book.)

And similar to such issues, which are either rare or the reverse or show the sensitivity of the managers, we must say that in regard to some of these cases that have actually occurred, when they have been investigated it has been decided that there has never been ill intent, but the result of an error, and that, moreover, the management of the organization has dealt with the error appropriately at the time. This is an issue that is mentioned in the Inquiry and Investigation Group's report explicitly and in some cases not explicitly.

In another part of the report, the group indicates sensitivity to the serial "Ra'na."

The audience of the Voice and Vision remember well that the serial "Ra'na" is one of the serials that beautifully shows certain parts of the Islamic revolution, in particular the constructive effect of the Islamic revolution and the Hezbollah on a stratum which paid no attention to the issues of the revolution or in families in which there were people who were afraid of the buried regime of the shah.

So, at the end of the serial "Ra'na," the young educated girls of this family choose the "chador" as their veil and also some of the women of this family and men who have given up their previous way of life return to the bosom of Islam and the revolution. In the opinion of the officials of the Voice and Vision, this serial was an actual example of what the late Imam said concerning the mission of the Voice and Vision: "The Voice and Vision is a nationwide public university."

Which university can, while filling the leisure hours of the people, show the history of the revolution and create internal change in its students or audience?

It is not clear to us why the Inquiry and Investigation Group, despite what the Imam said concerning the responsibility of the Voice and Vision, repeating frequently that the Voice and Vision must work for the revolution and Islam, has divided the programs in its fabricated categorization, "in connection with Islam and the revolution as indifferent, neutral and deviant," when they have given examples and showed their negative sensitivity mainly to programs that were endorsed by the late Imam, the grand leader, the high-ranking officials, and the Muslim and Hezbollah nation or programs that have exposed the crimes of the criminal Americans, the usurping Zionists or deceptive and disgraced British.

Here it is necessary to point out that, as the officials of the Voice and Vision have announced frequently from the mass media, including the Voice and Vision, we have never believed and do not believe that no mistakes were made in the programs of the Voice and Vision or that nothing has occurred contrary to other people's tastes, because in an organization that annually produces and broadcasts more than 90,000 hours of radio and television programs to the farthest areas of the country, there are not only errors, but it

is also impossible for all the programs to be accepted and not criticized by people with various tastes.

Various and numerous statistics and polls show that most of the criticism of the programs of the Voice and Vision is due to different tastes, because the audience of the Voice and Vision ranges from two-year-old children to the oldest members of the society and from the illiterate to the most learned, in short, all the strata and people in the society, as well as beyond the borders, audiences who have different intellectual, political, and social backgrounds.

Hence, differences of opinion and taste concerning the programs of the Voice and Vision are obvious, natural, and normal. What is important is that during the 12 years of service of the present managers of the organization, the general direction of the programs not only has been in line with Islam, the revolution, and the Islamic values of the society, but has had a consistent movement towards improvement and reform. With the special attention and continuous and sincere supervision of the late Imam during his blessed and history-making life and now the grand leader, the pious successor of the late Imam, the officials of the Voice and Vision have always been able to correct any error that may have occurred, though rarely, on time and to deal with it.

Concerning the leaning of the Satellite Building, which resulted in its destruction and that of much of the satellite equipment, it must be said: Based on the report of qualified technical experts, damage to this building was the result of an earthquake with a vertical strike... With this logic, the Gilan and Zanjan earthquake is also probably blamed on the managers of the Voice and Vision in those provinces.

And for this reason they have always been endorsed by the late Imam and the grand leader of the Islamic revolution, some of which are pointed out here:

1) The late Imam, on 17/12/1370 [8 March 1992] in an audience granted to the general manager and the technical and expansion employees of the radio and television network of the Voice and Vision organization, said: "You young people succeeded in shattering the false beliefs."

2) On 15 Mordad 1361 [7 August 1982], when one year had passed in the service of the present managers of the Voice and Vision, in a meeting with the general manager and officials of various divisions of the Voice and Vision, while emphasizing the necessity and importance of reforming the Voice and Vision, he said: "I kept repeating this matter to the individuals who were in charge of these affairs and are at the top of this issue, but later it became clear that they were improper people. They kept making excuses that they are busy with it and are correcting it and it cannot be done and so on. But now, thank God, we see that it is being done, and we hope that with the efforts of this honorable gentleman, 'Mr. Rafsanjani,' and the brother of 'Mr. Rafsanjani,' God willing, the problems will be corrected and these two brothers, God willing, will serve Islam and its friends. This one in propaganda and the other in everything." In conclusion, addressing all those present, he said, "I ask God Almighty for your health and prosperity and thank you for your hard work and hope you work even harder, work for Islam. We who are from God must use our time for God..."

In the events of 1362 [21 March 1983-20 March 1984] of the Voice and Vision organization, the Imam, God rest his soul, once again declared his trust in the management of the Voice and Vision.

His honor, in his blessed letter dated 4 Tir 1364 [25 June 1985], wrote:

In the name of God, the compassionate and the merciful.

Contrary to expectations, in the Voice and Vision of the Islamic Republic conflicts occurred that caused concern. Consequently, I appoint Mr. Mohammad Hashemi as my representative to take charge of the responsibilities as the general manager of the Voice and Vision, so that this large organization will not be without a director; and because the honorable Supervisory Council has some concerns and some of them have written to me, and also Mr. Hashemi has some concerns, it is necessary for the honorable president, the honorable head of the Supreme Court, the honorable speaker of the Majles, and the honorable prime minister to examine the issues of both sides without the slightest connivance, and make the final decision. It is necessary to mention that it has been heard that some in my household have done some things contrary to my wishes or without informing me. Because this matter is untrue, the person saying such things must repent before God. 4 Tir 1362 [25 June 1983], Ruhollah Khomeyni

Also, at every juncture and opportunity, the late Imam, while expressing contentment with the programs of the Voice and Vision and emphasizing more effort by the managers and officials, offered destiny-making directives. Finally, on 29 Azar 1366 [20 December 1987], when a number of people were trying to show the programs of the organization as without content, contrary to religious law, unsuitable, etc., this wise sage who always profoundly supervised the programs of this organization said: "Watching such films and plays has no religious problems and many of them are instructive and their broadcast is also no problem and in the same way the music is for the most part no problem. Sometimes, on occasion, violations are seen, so more care must be taken."

And here to be offered is an implemental directive: "Those who put on makeup must be among those who are not legally allowed to marry the person; a foreigner is prohibited from doing this."

"Makeup" is an implemental issue, but when the Imam was asked how he noticed this problem, he responded: I watched the credits of the program (the word credits is ours, he said a sentence that referred to credits), and sometimes there are men or women actors but there is no mention of the makeup person of the same sex. Of course, most often it is given. Nevertheless, I made a remainder that if "a person is potentially legally allowed to marry the other, it is prohibited."

This point shows that the late Imam carefully paid attention to the activities of the officials of the Voice and Vision and

when he would see a violation, he would mention and announce it. Hence, in Azar 1366 [22 November-21 December 1987] he announced: "The showing of none of the programs is problematic in terms of religious law and also sports films as well as songs are mostly no problem. Sometimes violations are seen, though rarely, so more care must be taken."

This letter by the Imam is a strong endorsement of the activities of the officials of the Voice and Vision for seven years and shows the constant and profound supervision of that late wise sage, the maker of history and founder of the sacred regime of the Islamic Republic of Iran, during his blessed life.

As has been stated in the report of the Inquiry and Investigation Group, the grand leader of the Islamic revolution, too, from 1368 [21 March 1989-20 March 1990] to now, "has made 14 reminders to the officials of the Voice and Vision in connection with the programs of the Voice and Vision."

The reminders of his reverence are also another indication of the constant and wise supervision of the grand leader of the Islamic revolution, the pious successor to the late Imam. The officials of the Voice and Vision, as they did during the Imam's life, who made every effort to eliminate the problems that were pointed out by his honor and in this way were able to receive the full endorsement of this wise sage for almost all of their programs.

[Paragraphing as published] now too use their best efforts to eliminate the problems that are mentioned in the reminders and wise directives of the grand leader and have taken steps in every instance which thank God have been accepted by him. We ask God Almighty for help to be able to sincerely and fully implement his profound directives and in our actions gain the contentment of God Almighty, God willing.

Management of the Organization

Then the Inquiry and Investigation Group in continuing the report deals with the management of the organization and first says: "Although the managers and cultural directors of the Voice and Vision are well-known cultural figures in the country and at the lower levels too committed and concerned managers are the majority especially in various groups of Networks 1 and 2, the question arises as to why the criticism and protest in regards to the programs of the Voice and Vision are increasing?"

Voice and Vision response: First, the managers of the Voice and Vision, on all levels and in all units, including the Voice and Vision, all the deputy directors' offices, headquarter units, provincial centers, offices abroad, and service and logistics units, have been and are without exception religious, committed, concerned, active Muslims, loyal to the sacred regime of the Islamic Republic of Iran.

It is necessary here to make a delicate point. When the Inquiry and Investigation Group came to the General Security office to investigate the managers of the organization and asked for the files of the managers, the director general of security placed 150 volumes of files of the managers at their disposal. They began to leaf through them and examine them. When the brilliant history, high education, and especially the volunteer work and active and unassuming presence of 136 senior managers of the organization at the fronts of the battle of truth against falsehood during the imposed war was seen, one of the members of the Inquiry and Investigation Group became extremely despondent and kicked the files and said: What sort of records are these that you are showing me? Are you ridiculing us? He then left the room angrily.

In connection with financial misuse and moral corruption, the director of security has said: I cannot make up documents as you demand. So the members of the Inquiry and Investigation Group became very angry and then the security file placed at their disposal was thrown in some corner.

The director general of security became very astonished at this reaction of a member of the group. Why should a deputy of the Majles be so upset by the active presence of the senior managers of a sensitive organization of the country on the war fronts?

Have these managers, who on the one hand have worked day and night on the most important propaganda front of the country at the same time used every opportunity to build themselves and repledge with the combatants of the military front against falsehood, have hurried towards them, and have even been proud of doing manual work and any sort of support, caused such reactions in a deputy of the people, even though they have hurried to the front as unknown soldiers to pay their debt on the basis of religious duty and to build themselves in the spiritual circles of the combatants on the front line and their reward is with their beloved [God] and nothing else? What is the meaning of this reaction of a member of the Inquiry and Investigation Group?

We remember precisely that when the late Imam instructed going to the front, as the committed managers and employees of this organization declared their readiness and registered hastily for the path of their beloved, there was fear of stoppage and closure of many of the units of this organization. Hence, we had to ask the Imam for instructions, and his honor said to the officials of this medium, especially those who serve in sensitive positions, that they should remain at their jobs and carry out their duties, for this is also a very great duty.

Continuing the discussion about the present management, the Inquiry and Investigation Group has regretted the fact in the introduction of which it has praised the managers and in the following pages tries to destroy the managers, and for that matter, with accusations for almost all of which they present no evidence, except probably what they have heard through "tangible and intangible ways." Below we refer to some and briefly respond to them.

1) They write: "Tyrannical artists, in order to prevent the spread of Islamic culture, have revealed themselves to the managers and, until some time ago they had convinced everyone that Islamic cover, that is, the chador, causes technical problems in front of the camera."

First, this is a pure lie, because since the early days of the revolution hundreds, even thousands, of programs, interviews, and reports in which women with chadors have been present have been produced and broadcast, which have been witnessed by everyone from the Vision.

Second, Islamic cover is not only the chador. Islam has restrictions and limits regarding women's covering, which clearly all the religious jurists by interpreting the Koran have explained in the scholarly dissertations and other religious jurisprudent and Islamic sources. For the informed people it is clear that Islamic covering is not only the "chador"; any form of cover that provides religious covering for women on the basis of the standards of the sacred religious law is Islamic covering.

2) They say: "In the foreign unit of the Voice and Vision, weak management has caused individuals even from the embassies to operate the foreign unit, some of whom have even been spies."

Here, too, as in many other instances, they have also lied about the foreign unit and the committed Muslim forces of other countries who serve the sacred regime of the Islamic Republic in this unit without any document or evidence. Unfortunately, due to considerations of the interests of the country and this group of colleagues, we cannot give any more explanation about them, and these dear ones are even "oppressed" in our response. God willing, under more suitable conditions we will be able to introduce them.

3) They have said that the manager of one of the units has made a case against four Hezbollah elements last year and presented it to the Violations Court. The crime of the Hezbollah elements was protesting the illegitimate relationship between several employees and one employee.

Voice and Vision response: This issue too, like other cases, is a pure lie. No such record exists in the Violations Committee [as published], and we do not know how, if the Inquiry and Investigation Committee believes in Islamic morality, it can accuse several people of having "illegitimate relations" with one person without investigation and proof. Is the publication of such untrue instances not spreading of debauchery? Is it not a crime punishable from a judicial perspective? Should not the honorable officials of the Judicial Branch investigate such crimes immediately and punish the spreaders of debauchery? God willing, it will be so.

4) They write: "A person who, because of relations with deviant individuals, has been dismissed from the institution (it has not been stated which institution) and then arrested and has had conflicts with Hezbollah individuals is now the manager of the Voice and Vision of one of the provinces.

To back this claim, the group has not given the slightest information from any authority to this organization, and hence it is a pure lie.

5) They have written: The manager of one of the offices abroad, apparently propagates deviant ideas and criticizes the ideas of martyr Motahhari...

We neither know anything about him nor the sources of information that they have given (the same intangible source which was mentioned), and again it is a pure lie.

6) Without presenting any evidence, they have claimed that financial misuse occurs in the serials. If only they could send us even one document or one example.

7) They have said: In 1369 [21 March 1990-20 March 1991], the property of the Voice and Vision was stolen and after investigation it was found that the related manager had a hand in it. The issued ruling about the related manager who was supported by the director of the organization was not carried out but the secondary elements were dismissed and the related manager was dismissed respectfully after a long time for moral corruption.

Voice and Vision response: In this case, we need to explain more than the previous cases:

A) The manager who is mentioned is among the employees who has been known for his commitment and being a Muslim from before the victory of the revolution, and in Bahman 1357 [21 January-19 February 1979] during the arrival of the Imam in the country, despite the opposition of the radio and television organization at the time, by using a mobile television unit, directly broadcast the ceremonies of the arrival and the welcoming of the Imam of the people. As the Islamic nation knows, the broadcast of these ceremonies was cut off from the Voice and Vision center, but he provided the pictures for one of the most important events of the Islamic world in motion.

B) In the Refah School, the residence of the Imam, he was given an important assignment to create the revolution television channel and directly broadcast the meetings of the Imam with another dear engineer, who in the organization was a student friend of martyr Raja'i and most favored by him, and during the first term of his premiership and presidency was one of the trustees of martyr Raja'i and cooperated with him. He is now the deputy director of the organization. In the inquiry and investigation report he has been the target of much exaggerated unkindness! And every unfair slander for which they have not found a source is ascribed to him.

C) Among the other activities of this manager, when the missile attacks on Tehran began and it was decided to keep the schools closed and for the television to produce and broadcast school programs, he accepted this grave responsibility and during the above-mentioned time produced and broadcast educational programs for schools without leaving the organization, which was one of the vital centers and a target of Saddam's supporters for a while.

D) During the years of the imposed war, he went to the front line frequently and organized numerous reports.

E) At the time the late Imam passed away and during the anniversary of these ceremonies, he made every possible effort to carry on these ceremonies in a most appropriate manner.

F) In the Hajj ceremonies this year, he broadcast via international satellite from inside Saudi Arabia the ceremonies of the exemption of the infidels most skillfully, intelligently, and cleverly, which is beautifully characteristic of a committed Muslim.

First, the Government of Saudi Arabia denied the exemption of infidels, but when its pictures were broadcast on most of the world televisions, including the Islamic Republic, they were forced to confess.

The broadcast of these ceremonies from world television angered the rulers of Saudi Arabia and caused the joy of hundreds of millions of Muslims around the world, including the Muslim people of our country.

As the group has pointed out, in 1369 [21 March 1990-20 March 1991] the organization learned that one of the cameras of the organization was put on sale in a store on one of the streets in Tehran.

The director of the organization requested that the public prosecutor of Tehran help find the perpetrators and return the property of the organization.

With the help of the Tehran public prosecutor, the elements were identified and the stolen property was all returned.

Because the above-mentioned manager was also a suspect, he was introduced to the prosecutor's office and his case was examined in the prosecutor's office. But the cases of the rest of the individuals who were official or part-time employees of the organization were examined by the administrative violations unit of the organization and, appropriate to their crimes, the rulings were issued and carried out. But the above-mentioned manager was acquitted in the court and was obliged to pay 50,000 tomans. At this time, some of the mediating elements who were affiliated with some political currents or some particular persons in the organization as well, protested the issued ruling. The Supreme Court revoked the ruling and the case was sent to another branch for reexamination. In the second court, also, the innocence of this manager was proven, and with a reduction in payment to 10,000 tomans, the case was closed. It is interesting that the camera of the organization was also returned earlier by the prosecutor's office.

The officials of the related court observed in the file that the director of the organization has complained about him and requested the organization to declare its opinion considering the present situation of the case. The director of the organization in a letter announced that the organization has no complaint due to fully retrieving the rights of the organization, the case was closed, and the bail documents have been released.

Other instances of which he is accused in the report are merely accusations and have not been proven by any authority. He has not even been dismissed for one moment from the organization or his responsibility and continues to serve the organization most sincerely and with continuous effort. Even because of his skills and sincerity, he has been requested for assistance during his leisure time by one of the very sensitive organizations of the country, and this organization, because of its respect for that organization, has agreed to the above-mentioned request. At the present time, in addition to carrying out his previous responsibilities in the organization he spends his leisure time, unofficial time, and even holidays working in the other organization.

In the Hajj ceremonies this year, due to the significant efforts in the intolerable heat of Saudi Arabia and because of service to the world of Islam in sending the pictures of the ceremonies of exemption of infidels via international satellite, he was commended by the representative of the grand leader and the supervisor of Iranian Hajj pilgrims.

Now, why the Inquiry and Investigation Group has shown such sensitivity towards him and another engineer in the organization (educational deputy director, with a brief description of his services, which was mentioned) and reported untruth is unclear to us.

After the publication of the report of the Inquiry and Investigation Group, those who stir up trouble have called from here and there saying, "You deserve what you get, go ahead and work as hard as you can for this regime!"

In the continuation of the report, the Inquiry and Investigation Group discusses the security situation of the Voice and Vision and raises issues that again, like most of the other instances, are accusations and even pure lies or concerning what, for reasons of consideration for the interests of the country and security, we cannot give any explanation. We only refer to one point, which indicates the proper and strong activities of the security unit of the organization, which is, despite the hostility of the enemies towards this sensitive center and despite the fact that in every conspiracy against the regime that has been discovered, the destruction and occupation of the Voice and Vision as one of the vital centers of the country has been among the primary targets of the conspirators, under the auspices of the alertness and active and self-sacrificing presence of the security forces of the organization, thank God, so far none of the conspiracies of the enemies have succeeded in regards to this organization and have all beem stifled and neutralized in their embryonic stages.

In this connection, we find it necessary to thank and praise the unknown soldiers of the Imam of the Age.

The Inquiry and Investigation Group in the continuation of the report examines and compares the laws of the organization with the statements of the grand leader and says: "Unfortunately, the instructions and directives of his honor have not been implemented." And then it refers to the following few instances.

A) In a decree appointing Mr. Mohammad Hashemi as the director of the organization, he was asked to rapidly prepare a bill concerning the administration of the Voice and Vision and present it to the government and the Majles for ratification. So far, it has not been done.

Voice and Vision response: The above-mentioned bill was prepared and presented to the government at the first opportunity and the government also in its committee on bills examined and prepared it to be sent to the honorable Majles. At that time, some of the Majles deputies who had learned about the content of the bill hurriedly prepared and

offered a proposal with a few signatures to the Majles and told us that in accordance with the internal bylaws of the Majles, the proposal that has been registered first is given priority and until six months after the ratification, no other proposal can be discussed.

Because the above-mentioned proposal was prepared hastily, even after correction in the second round of discussions it was ratified with some problems in the honorable Majles, but the honorable Council of Guardians found some problems in it and returned it to the Majles. The Majles refused to accept all the problems and ultimately the proposal was sent to the Council for the Discernment of Expediency. In the Council for the Discernment of Expediency, the proposal was commended and to some extent the problems were eliminated and it was announced for implementation, and it is now being implemented in the organization.

We do not know on the basis of which standards indeed they have allowed themselves to make unjust and untrue accusations against individuals. Are there no judicial punishments for these?

2) The Inquiry and Investigation Group has said that from 1368 [21 March 1989-20 March 1990] to 1370 [21 March 1991-20 March 1992], in 14 instances the grand leader has made reminders to the Voice and Vision concerning the programs, the most important of which are:

   A) Misleading and low quality of programs to be broadcast abroad.

Voice and Vision response: Careful attention has been paid to the directives of his honor and the necessary steps have been taken in order to avoid the particular instances that were mentioned in regards to misleading. Also, vast efforts have been made to increase the quality of the foreign Islamic intellectual programs. In this connection, it should be mentioned that vast cooperation with about 160 young, active, and virtuous seminary students in Qom has begun and the grand leader is aware of this action.

H) [Numbering as published] In regards to the broadcast of blasphemous sentences concerning the Sire of the Pious, such as "Allah, Our Sire, 'Ali," as you know, the poem is by Mowlavi and the organization for the second broadcast of the song has changed the praise to "Our Sir, Our Sire, 'Ali," and then issued permission for its broadcast.

5) [as published] Showing actual persons in the role of the infallible imams.

Voice and Vision response: In this case, the Inquiry and Investigation Group has reported falsely, because such an instance has not occurred on television. But the situation was that in a play that was broadcast about his holiness, Imam Mohammad Baqer, the face of the narrator, who was a companion of the Imam, was designed very beautifully and brilliantly, which created doubt for some people that the narrator was in the role of an infallible one and hence they had written to the grand leader. His honor mentioned the matter to the organization and naturally, because in this case actual persons had not appeared in the role of the infallible ones, there was no problem.

F) [as published] Not broadcasting repeated sad films in special cases, and the decree of his honor is implemented fully.

It can be seen that his honor, too, like his pious predecessor, that is, the late Imam, continuously makes reminders about any problem, even if it is "one sentence," to the Voice and Vision, t' total of which, as witnessed by the Inquiry and Investigation Group from 1368 [21 March 1989-20 March 1990] to 1370 [21 March 1990-20 March 1991] were 14 instances, the most important of which were quoted.

It is noteworthy that the Voice and Vision has made its utmost effort to carry out the reminders and directives of his honor in a most expedient manner. The fact that during this period, the grand leader, with his precision and cultural, religious, political, and social competence—and, as it was said, he has not even ignored one sentence that was in violation—shows that of course in personal meetings of the officials, while giving them directives, he has also expressed his contentment.

G) [as published] The Inquiry and Investigation Group in the continuation of this section refers to the violation of the laws and regulations of the organization by the director of the organization and says: "According to the head of the Policy Making Council, most of these ratifications are not announced to the concerned units by the honorable director of the organization." We doubt this to be the statement of the honorable head of the Policy Making Council, because immediately and regularly the copies of the announcements are sent to him.

Continuing the report, the group says, "In examining the activities of the organization and their conformity with the laws, as well, we come across problems that indicate noncompliance with legal matters, and they are stated in instances 2, 2 [sentence as published], 21, 23, 27, 30, 33, 45, 46, and 62." Because we do not know about these instances, we cannot respond. But in considering the rest of the instances in the report, it is certain that these numbers are only meant to fill paper and serve as a sort of psychological war. The group has referred to some instances of not observing some of the articles of the charter of the Voice and Vision organization,

[Paragraphing in the original] which are contrary to facts, because first, the general manager, when the Supervisory Council existed presented the report of activities in accordance with the regulations to the Supervisory Council. Whether the Supervisory Council reported it to the Council of the heads of the three branches or not does not concern the organization. The number of the deputy director areas of the organization is six, but the number of units that are under the authority of the director decrease are combined as need be.

In regards to the Sirjan transmitters, it should be said that a detailed report was presented by the officials of the organization during the visit of the deputies, to which the deputies expressed their satisfaction in the location of the transmitter station. However, in the report, the contrary is stated.

In regards to the leaning of the Satellite Building which resulted in its destruction and the moving of the satellite equipment, it must be said:

Based on the report of qualified technical experts, the damage to this building was due to an earthquake with a vertical strike and if at any time this or similar earthquakes occur anywhere, it will have similar financial and human casualties. Hence, it is not clear why the group blames the officials of the Voice and Vision even in natural disasters. Of course, under this pretext, the Inquiry and Investigation Group has made unjust accusations against the educational deputy director of the organization, who at that time was the deputy carrying out the developmental projects of the Voice and Vision organization. With this logic, no doubt the managers of the Voice and Vision in Gilan and Zarjan are blamed for the earthquake in those provinces.

Then the Inquiry and Investigation Group makes false statements under the heading of the security of the organization, to which due to the importance of some of the instances, we shall respond. The Inquiry and Investigation Group claims that the existence of a strong security that can control the actions and behavior of the managers and personnel of this organization is obvious. Among the reports that from various sources reached the Investigation Committee concerning the managers, directors, and producers of mainly the Vision, about 40 of them involved people who are serving in sensitive key positions. The committee prepared a report on their activities and in meetings that were held initially with the Administrative Violations Committee of the organization, the above-mentioned committee stated that they verify the statements that concern the violations and incompetence of the individuals on the above-mentioned list.

We know of no case of a sister having first entered the organization and later, as a result to the pressure and the climate of the organization, changed to another kind of veil. It is appropriate, if there is such an instance, that it be reported it to this organization.

Voice and Vision response: The statements of the Inquiry and Investigation Group are untrue, because first the Inquiry and Investigation Group has had an unofficial meeting with two members of the Violations Committee. Second, initially, they had mentioned the names of two persons who were dismissed but by the order of the director of the organization were returned to work. When the files of these two people were placed at their disposal, it became known that one case was not returned and the second case was dismissed by the purging committee and returned to the organization in 1361 [21 March 1982-20 March 1983]. It was on the order of one of the elements of interest to the Inquiry and Investigation Group and hence, fortunately, all the discussions in that meeting were recorded. The secretary of the group has the tape and can place it at the disposal of the Voice and Vision for broadcast. The Inquiry and Investigation Group has paid no attention and passed it by. In continuation, the Inquiry and Investigation Group says that in a meeting that they had with the general director of security of the organization, he has verified the reports concerning 40 people and later he has not cooperated. This is also untrue. First, the question of the Inquiry and Investigation Group in this connection was with financial misuse and moral corruption. But since there had been no cases, the director of security had said: I cannot make up evidence based on your wishes. The members of the Inquiry and Investigation Committee became very angry, threw the security file which was at their disposal into some corner and left the room.

In the continuation of this discussion, the group states other matters about which, because they are pure lies or due to the consideration for the interests of the country, we cannot comment.

Then the group, under the heading of the climate of the Voice and Vision, makes statements that are all untrue. Fortunately, almost all the officials of the regime have seen the work space environment of the Voice and Vision, and there is no need to explain the untruth in the report of the Inquiry and Investigation Group.

In one case the group points out that the picture of a semi-naked foreign female tennis player was hanging on the wall of the office hall. Interestingly, the picture was a 25x20 color picture of a male tennis player, and it was not on the wall of the office hall but in the corridor of the technical warehouse. It was not a female tennis player, but a male tennis player. The Inquiry and Investigation Group says: "Because the secretaries of the organization from the high-ranking to the lower managers are all women employees, given the relations that these secretaries have with each other, they influence the decisions of the managers of the organization."

Voice and Vision response: First, because the members of the group apparently have "eyes for women," they have not seen the male secretaries, or, as it was stated, they saw a male tennis player as a female tennis player.

Second, if the decisions of the managers of an organization are to be influenced by the relationship of many of the secretaries of that organization, would this have happened if all the secretaries of the organization were men?

Such judgments that on the one hand, "stem from the male-dominated viewpoint of the members of the group" and on the other hand are very inexpert and superficial cannot be accepted by anyone who knows the first thing about the management of a sensitive organization such as the Voice and Vision.

Why they have looked at the issues so superficially is unclear to us. Or if it is, we will avoid explaining it further.

The group says: The official veiling in the Voice and Vision is a scarf and manteau and there are a very small number who cannot be seen in the organization who use the chador, and unfortunately most of the sisters who had initially gone to the organization with chadors have been forced to use a manteau and scarf as a result of the environment of the organization.

Voice and Vision response: First, those who have come to the organization when employees leave or arrive have seen

a significant number of women in chadors, which itself is a strong proof of the falsity of the group's claim.

Second, in a number of jobs in this organization, the use of a chador is not possible, and hence in the work environment such sisters use very concealing manteaus and facial veils.

Third, we know of no instance of a sister having entered the organization with a chador and later changing to another veil due to the environmental pressure of the organization. It is appropriate, if this is the case, for it to be reported to the organization.

Fourth, as has been mentioned earlier, in Islam, what is obligatory for women is full covering and not the form of the covering.

The Inquiry and Investigation Group in the continuation of the same report says: "As a result of various pressures, which have been imposed on the organization, they allowed a sister to read the news in full Islamic veil (chador). After the second session, she was attacked in the corridors of the organization by a number of female employees. This claim of a group is a pure lie, both in regards to outside pressure and also the attack by the employees on the above-mentioned sister.

In regards to the organization, the group has made incorrect statements to which the Basij resistance headquarters has responded and apparently published in the newspaper. So no further explanation is necessary here.

Then the Inquiry and Investigation Group engaged in reporting its examination of the college. In the first part of the report, they have spoken of the shortages and inappropriateness of the educational environment of the college and the equipment and accused the officials of the organization over the past 15 years of having taken no steps to create the college.

Voice and Vision response: At least in the last 10 years, every year the estimated budget request for the building of the college has been made by the officials of the Voice and Vision. This request has either been omitted by the government or the Majles, and it is apparent that without a budget, it is not possible to build and equip a college.

Then the Inquiry and Investigation Group continues: "Since the college is under the direct supervision and policymaking of the educational deputy director, it is necessary to see who is the highest decisionmaking authority and who determines the directives for the training of the most important cultural and artistic strategies of the country.

Voice and Vision response: First, not only is the educational deputy director not a policymaker but no deputy director, neither in the Voice and Vision nor any other organization, is. He is the implementor of the policies.

Second, in the higher education units, including the Voice and Vision College, all the courses are approved and endorsed by the Supreme Educational Council of the Ministry of Culture and Higher Education and is not related to any other authority.

Third, in the Voice and Vision College, the head of the college is the implementor and supervisor of the implementation of the educational and training policies, not the educational deputy director. Under this pretext, the Inquiry and Investigation Group has engaged in making empty accusations against him. For example, it has said that he was in charge of construction of the Satellite Building, which could have been one of the bloodiest accidents.

We have already explained about the satellite unit, that first he was not in charge of the construction of the building, but at the time he was executive deputy of the developmental projects of the organization, and one of the projects of the organization was the satellite project.

Second, the damage to the Satellite Building was due to the earthquake, and if there is anyone who is guilty, it was not he.

The group then continues that he was in charge of the construction of the Zibakenar villas where women and men swam together and drank alcohol. Again, first, the accusations that they say have occurred in the educational complex while serving in Zibakenar are lies, and even if an instance were to have happened, what does it have to do with the implementor of the project? And Second, he was not the implementor of the project, someone else was.

Then they say, this complex is not educational but recreational, and they have just called it educational.

The number of people who have been trained in this complex since it was opened, not only from the Voice and Vision employees but employees of other executive organizations, is very large. In the past few days a number of organizations which have had their training courses in this complex have asked us why the Inquiry and Investigation Group makes such false statements. They ask: Are they not deputies of the people in the Majles and have they not taken oaths to be their trustees? We have had and have no answer to the question of these people.

The group then continues: "His harsh and offensive reaction towards Hezbollah sisters and brothers of the organization is known to everyone. His de-Islamization exceeds his domain of authority and we witness the dismissal of religious persons..."

Unfortunately, there are no reasons or evidence of instances of accusations and the group has not presented any documents. We do not know on the basis of which standards have they allowed themselves to make such unjust and untrue accusations against the people. Are these not judicial crimes? If they do not prove it in the court, as they cannot, what is the punishment for such accusations which they have widely published? Will they be punished?

In any case, what will they answer to God?

The group then continues that he goes under various pretexts on trips and is especially interested in Japan.

First, the travel of all the managers, including him, is done when it is necessary.

Second, what kind of accusation is this to say that he is interested in Japan? And how have they discovered such an interest?

The group then says that in the ski competitions several years ago in Japan, the physical education officials had asked the hosts to have the flag of the Islamic Republic be carried by a man and upon his arrival he insisted that like other countries a woman must carry it, but the host officials did not accept it because there was not enough time for training.

Voice and Vision response: First, the flags of the countries are carried by the athletes of the same country and the flag of the Islamic Republic was also carried by an athlete member of the revolutionary institutions.

What was told to the group was probably about carrying the placard with the name of the countries, which is carried by a host, and what occurred was precisely the opposite.

Continuing this report, the Inquiry and Investigation Group, while insulting a number of professors and claiming not to choose them, states "the educational deputy in a letter asks the director of the organization to eliminate selection from entering students which is agreed to by the director of the organization and protested by the Supreme Council for Selection."

Voice and Vision response: These instances are also untrue, because in his correspondence he requested selection to respond within a certain period (three months), whether the applicants are admitted or not, and it was agreed to by the director of the organization. And the reason was that the situation of those admitted must be clarified for registration.

The group in the continuation makes unjust accusations against one of the most modest professors who wears a chador, which we are embarrassed to repeat here.

The statements of the group in this case, too, are pure lies, and we do not know why this group that in one place defends women with chadors makes unjust accusations here against one of the most modest of women in the organization. We do not know how they want to answer before justice for such contradictions and accusations.

God willing, God will protect us from the cursed Satan, Amen, oh Lord of Two Worlds.

In the conclusion of the report, the Inquiry and Investigation Group quotes the students of the college concerning the low amount of student and welfare resources.

Voice and Vision response: We admit that there are insufficient resources for the students, but the students of the Voice and Vision College are no worse off in terms of welfare and educational aid than those in other universities and higher education centers.

We hope that with the increase in resources we will be able to provide the students with more resources, God willing.

A Few Points

By expressing its disappointment in the content of the inquiry and investigation report, which is full of accusations and slander, the Voice and Vision organization did not have any choice but to respond, because in this connection it may cause anxiety for the public and lack of trust and confidence in the regime and this public university that is the powerful protector of the revolution and Islam.

Unfortunately, the inquiry and investigation report was broadcast from the Voice of the Islamic Republic on the threshold of the national and epic day of 13 Aban [4 November], the day of the struggle against the oppressors headed by the United States and was followed by many reactions from the people, officials, and experts. The above-mentioned reaction was the main reason for the organization's response.

Today, it has become certain for the self-sacrificing managers and the concerned employees of the organization that the inquiry and investigation report was prepared and devised on the basis of a particular premeditated political agenda and by a small number of the honorable deputies and does not represent the opinion and intention of all the honorable deputies of the Majles. And in spite of our previous wishes we have been obliged to refer to the past history of some of those who elected the valuable deputies to be aware of this difference. Hence, the response of the organization to the accusations was merely and directly to the claims of that small number of deputies, and legally, too, it had to be broadcast from the Voice of the Islamic Republic of Iran.

Also, in this connection, the rights of the concerned and sincere employees and self-sacrificing and religious managers of the organization had to be defended, the Basij employees and managers who in these years of destiny, under the shower of missiles and in the middle of fields of problems, due to the enmity of the oppressors and other critical crises, have worked hard and fought day and night in various units of the organization to protect the values and foundations of the Islamic regime and for the people to be able to live with confidence in the regime and trust in the officials peacefully.

The other reason was that in order to enlighten the public mind and eliminate the doubts resulting from the untrue content of the inquiry and investigation report that had caused anger and anxiety for the people, the publication of the explanations and responses of the organization and announcing the related truth and facts seemed necessary, because one of the main principles of the work of the organization has always been based on creating a psychological balance and peace of mind in the society, and it is religiously and legally responsible to prevent the broadcast of matters that cause conflict in the society and disrupt public unity and respond appropriately to untrue statements and domestic and foreign problems and various ambiguities that disrupt national unity and the psychological and spiritual peace of the people in order to attain the last will and testament of the Imam and the emphatic recommendation of the grand leader in preserving unity in the society. Hence, the response of the organization to the accusations of the Inquiry and Investigation Committee was for the purpose of enlightening the public and preventing rumors and conflicts, which are the side effects for the people.

The response of the organization was also necessary from a different dimension. The accusations were so cowardly and climate creating that they discouraged the self-sacrificing and committed artists and writers and the religious and competent forces of the culture and caused instability and lack of job security for those who have worked hard, truthfully, and sincerely for years and this seemed very unpleasant and hard. If they were not supported and defended on time, it would pose questions to their future service to the revolution and Islamic art and culture, which would have been irreparable.

One of the most important reasons for the response of the organization is the heartfelt and religious duty and commitment that we felt in defending the ideas of the founder of the Islamic revolution and the grand leader. The late Imam identified the Voice and Vision as the public university and Ayatollah Khamene'i the protector of the revolution and Islam. Silence with regard to the content of the untrue inquiry and investigation report would be considered treason against the revolution and its leaders, because the cultural policies and the basic goals, principles, priorities and the fundamental policies of the organization have been completed by the grand leader and always implemented. Concerning the cultural principles and the culture-creating events and also cultural pestilence, the Imam said:

"Culture is the source of all fortunes and misfortunes of a nation. Leaving the misleading Western culture and replacing it with the instructive Islamic and national culture and cultural revolution in all areas throughout the country requires such work and effort that years must be spent to achieve it. 'And the danger of those with stone-age mentality and stupid pseudo-religious individuals...is not small.' In the Islamic Republic, except in cases when Islam and the dignity of the regime is threatened and as determined by a wise expert, no one can impose his opinion on another.... If we are able to present a regime based on the true following of the slogan, "Neither Eastern nor Western" and an Islam devoid of hypocrisy and deception, then the revolution would be victorious."

"The way to reform a country is through the culture of that country. Reform must start with the culture. We hope mankind will reach such growth that will change the machine guns into pens. As much as the pen and expression have served mankind, machine guns have not.... The basis is to defend the truth and replace the machine gun with truth and science. Propaganda, which is the same as identifying the good and encouraging people to do them and show evil and the way to escape and prohibit it, is a very important principle of dear Islam. Show the framework of pure Mohammadan Islam, which is in drawing sacred and revolutionary anger, wrath, and hostility against Western capitalism and the aggressive communism of the East and also the path to fight hypocrisy and deception to the people, especially the brave young people. This issue, that the regime is serious in its goals and if the Islamic values are threatened it will deal decisively with anyone in any situation, must be propagated as an unchanging principle for all officials and the people."

The above directives that are the fundamental principles and cultural policies of the Islamic Republic of Iran acquaint sincere, God seeking, and concerned individuals with many truths and warns them of the dangers and the intellectual and cultural ideas contrary to the pure and happiness-creating Islamic culture.

The warnings of his honor concerning those with stone-age mentality and pseudo-religious individuals must always be kept in mind, and we must take seriously the danger of stone-age mentality, superficiality, hypocrisy, and deception.

But, unfortunately, clear and perfect traces of stone-age mentality and superficiality can be seen in the inquiry and investigation report, which seems, when it is placed alongside other recent events, to assume a particularly dangerous meaning and will have improper and inappropriate consequences. This sense of threat can be strongly seen in the reactions of the people—the people who are always present on the scene—to the inquiry and investigation report.

A Few Words With the People

We thank you for your telephone calls and support. Let us discuss a few points with you.

First, you know well that every once in a while attacks are launched by those with a stone-age mentality, superficial thinkers, or those from particular political leanings against the programs and cultural activities of the Voice and Vision organization. If we evaluate them optimistically, we realize that these attacks have been formed due to the lack of awareness on the part of their operators of the ratified principles, policies, and goals of the organization and unfamiliarity with the kind and expansion of the work of this powerful medium and for this reason will soon lose their color. Hence, you can be certain, and there is no room for worry, that the programs of the organization will be as strong as before and will be designed, produced, and broadcast as the most healthy, most moral, and most instructive means to fill your hours of leisure, for strengthening your spiritual and psychological peace of mind and on the basis of Islamic values and your various needs.

Second, the organization has always tried to avoid responding to accusations and to not be a slave to the common traps, chaos and psychological attacks that intend to engage the managers and officials and subsequently decrease the production and technical activities, and still, as in the past, it does not intend to respond to any minor accusation or lie published by incompetent people or personal tastes in the press. In the future, too, it will try not to respond to such cases and follow the directive of the Koran, which states: And the servants of (God), most gracious, are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace...."

Those who witness no falsehood, and if they pass by futility, they pass by it with honorable avoidance.

But since the report of the Inquiry and Investigation Committee has been issued by an official authority and widely spread, with cowardly accusations against the self-sacrificing managers and Hezbollah, committed, and active

employees, it was obvious and caused anger, anxiety, and doubt in the society, we were obliged to respond, although we did not wish to do so.

Third, in exchange for your encouragement and for your peace of mind, we have some good news for the noble and good people of Iran, especially the majority, who have no video players: The efforts of the active colleagues in the Voice and Vision in planning and operation of the technical system of Network 3 has reached fruition, and in the near future good and appropriate programs will be broadcast for your leisure time.

A Few Words With the Press

The independent press underwent the test of freedom and adherence to the law of the Islamic Republic of Iran, Islamic morality, and duty well, may God grant them more success. But a dependent newspaper failed the test and was humiliated. This group published the inquiry and investigation report, which contained many accusations, such as drinking alcohol, illicit relations, theft, spying for foreigners, de-Islamization, etc., concerning the serving people in the organization and not only refused to publish the legitimate defense and the response of the Voice and Vision organization, but wrote in defense and praise of the main elements who prepared the inquiry and investigation report and the fabrications of the accusations. Whereas Islamic duty and the legal framework of the press and religious ethics dictated that they publish the response to the accusations to prevent damage to the dignity of the servants and to eliminate doubt. Indeed, "why did they not do so" is an important question. Perhaps the officials of this newspaper did not consider the above-mentioned accusations of drinking wine, illicit relations, theft, de-Islamization, etc., to be violations and regard them as good deeds and hence they did not consider them accusations and refused to publish them.

Or perhaps they did not consider it in the financial interest of their newspaper and violated political ethics, the honor of journalism, and the law of the press. If only this group of the dependent newspaper would for once publish for the people their ideological line, group goals, and work ethic in order for the people to become more familiar with their implemental goals. Even in the heathen ideology of Marxism you cannot find such a justification for publishing a letter of insult against a number of active, hard-working, committed people not to respond and defend those who have been unjustly accused.

In any case, we say to the grand families of the martyrs, self-sacrificers, and missing-in-action, especially the revered families of the martyrs, self-sacrificers and missing-in-action of the Voice and Vision organization, while praising their self-sacrifice, that we have pledged to God to continue your path on the culture front and not be afraid of any harm.

If your dear ones and children fought on the battle fronts against oppression and generously gave their blood and life to help and strengthen the sapling of the Islamic revolution and preserve the values, we too have made a pledge to fight bravely in the cultural front and put up resistance. We have been completely sincere and are ready to sacrifice our life and reputation to strengthen the fruitful tree of the Islamic revolution.

Oh God, grant us success in achieving the goals of the Islamic revolution and the directives of Imam Khomeyni and the grand leader.

Oh God, grant us success in serving more and step more steadfastly in the path of Your guidance.

Oh God, increase our revolutionary resistance and patience in acting on the lofty instructions and carrying out our religious duties. Amen.

* Voice, Vision Response to Majles Public Relations Office

94LA0050A Tehran SALAM in Persian 14 Nov 93 p 4

[Text] Following the publication of the statement by the Majles public relations office which was about the radio broadcast of the response by the Voice and Vision organization, protesting the report by the Majles Inquiry and Investigation Group, the Voice and Vision organization's public relations office sent a reply, which appears below:

The Voice and Vision organization of the Islamic Republic of Iran thanks the Majles public relations office for opening the discussion on the rights and prerogatives of government bodies and organizations. This made some important points known to the respected law and policy makers in the three powers, as well as to the ever-present-on-the-scene and martyr-nurturing people of Islamic Iran.

1. While the Voice and Vision organization believes in Article 76 of the Constitution, which has given the responsibility for research and investigation to the respected Majles, it believes that this article guarantees the continuation of the government and the perpetuation of Islamic values. However, the aforementioned organization feels obligated to answer the affronts to honor, which were in a report from the Majles Inquiry and Investigation Group in the form of very ugly and inappropriate accusations against the organization's hard-working and hezbollah management and its concerned, active, and committed workers.
2. Article 171 of the Constitution gives people who have been subjected to accusations the right to defend themselves and it makes it obligatory to restore their spiritual and material honor and dignity.

In this regard it is necessary to look at Article 39 of the Constitution.

Article 39: "Affronts to the honor and dignity of someone who has been arrested, detained, imprisoned, or exiled by legal order in any form are forbidden and subject to punishment."

The aforementioned law forbids affronts to the honor of criminals and exiles and considers this subject to punishment. It is clear that affronting the collective and individual honor of those running a government body in any form or pretext is a violation of the Constitution and the criteria of religious law.

3. The Voice and Vision organization, according to Article 6 of the Law on General Policies and Principles of the Voice and Vision organization's Programming enacted on Thursday 17 Tir 1361 [8 July 1982] by the respected Majles, is required to prevent and avoid affronting the honor of individuals. We quote the text of Article 6:

Article 6: "Respect the human dignity of individuals and refrain from affronting their honor, in accordance with Islamic regulations."

Shouldn't the Voice and Vision organization do its lawful duty in respecting the human dignity of individuals? Moreover, to preserve Islamic, social and security values, the organization is required to act in accordance with Article 19 of the policies law. Article 19 clearly specifies the items whose publication the organization must prevent, and while mentioning their study, we will quote the two relevant paragraphs:

Paragraph B, Article 19: "Accusing the nation's official bodies and organizations and groups, societies and parties whose activities are lawful according to the Political Parties Law."

The aforementioned law includes the Voice and Vision organization, which is one of the government's most sensitive organizations and has the confidence and trust of the leader and the people. Therefore, the Voice and Vision organization is legally required to prevent the broadcast of accusations and incorrect material from the Inquiry and Investigation Commission during the direct broadcast over the Voice and Vision of the Islamic Republic.

Likewise, in view of Paragraph H, Article 19, due to the fact that the names of the leaders of a counterrevolutionary minigroup were given in the commission's report and caused the false idea to be created for some people that the aforementioned opponents of the government might acquire power, the organization is required by law to stop the direct broadcast and to broadcast the report at an appropriate time for public information after deleting the accusations, affronts to honor, and propaganda for minigroups.

Unfortunately, however, since the inquiry and investigation report was broadcast directly, the possibility was taken away from us for monitoring it, observing the law and carrying out our responsibilities.

4. Now that the report from the Inquiry and Investigation Group has been broadcast verbatim with all the inappropriate accusations and affronts to the honor of individuals, outside the lawful responsibility of the Voice and Vision organization, it appears that one must turn to the Constitution and read all of Article 69, which is the result of long discussions by theologians and legal specialists, was approved by the Assembly of Experts and was given final approval by His Holiness the Imam, and apply it. Here it is necessary to study the provisions of the Constitution to clarify the responsibilities of the Voice and Vision organization, and we must study the limits and boundaries in broadcasting the proceedings of the respected Majles.

In Article 69 of the Constitution, we read: "Majles proceedings must be public and a complete report of them must be published via official radio and newspapers for public information...."

First: In Article 69 of the Constitution mention is made only of the proceedings of the respected Majles deputies and there is no mention of the pre-agenda speeches and the special reports such as the inquiry and investigation report. These kinds of events are beyond the absolute and lawful meaning of the term "proceedings," and the radio is not legally required to broadcast these items.

Second: There is no kind of direct or indirect mention of the live and direct broadcast of sessions or even the proceedings of the respected Majles.

Third: The law clearly states that a "report" of the proceedings must be broadcast by radio for public information, not the proceedings themselves. If the law had intended the broadcast of the actual proceedings and sessions it would not have used the term "report" and it would have written instead, for example: The "verbatim proceedings" must be broadcast without alteration for public information.

The term "report" applies in its meaning and lawful intent to the presence of a third person between the originator of the message and the intended receiver of the message.

Fourth: The spirit and intent of the Constitution will be better understood when we read Article 69 along with Articles 40 and 22 as well as with paragraphs B, D, and H of Article 19 of the Law on the General Policies and Principles of the Voice and Vision organization's Programming approved by the Majles, and when we study all the laws as a whole. In this way it is understood that the Constitution makes no kind of reference or even allusion to the direct broadcast of the sessions of the respected Majles, and that its emphasis and explanations are about reporting on them.

Therefore, while we thank again the Majles public relations office for opening the discussion on limitations and boundaries, the Voice and Vision organization intends to submit a request for a conceptual study of Article 69 to the competent authorities so that the Constitution can be implemented in this regard and anything resembling heresy will be eliminated. Because of its belief and complete faith in the Constitution and its experience in these 12 years witnessing events, problems and critical dangers in direct broadcasts, and in view of the message from His Holiness the Imam (may his grave be sanctified), as the second [as published] term of the Majles begins, the management of the Voice and Vision organization intends to pursue seriously the important matter of a conceptual study of Article 69 in order to observe Islamic ethics, avoid insults and also to follow recent guidance in this regard from the exalted leader. Again, it expresses its thanks to the respected Majles public relations office.

5. In its statement the Majles public relations office has accused the Voice and Vision organization of heresy. This new point must also be studied carefully.

First: Based on Article 69 of the Constitution and the legal explanations, which have been presented concerning it, it is this

Inquiry and Investigation Group, which has committed heresy and has made the illegal matter of directly broadcasting its report lawful and assumed it to be within the domain of its prerogatives, thereby making an illicit innovation.

Second: Reporting on research and investigation is itself another heresy that could be dangerous for the nation's future and could disrupt national unity and harmony.

In the Constitution the matter of research and investigation is considered lawful, and affronting honor, making accusations and publishing lies is prohibited and subject to penalties. Therefore, employing illegal material such as accusations, slander, and insults in the name of lawful research and investigation is itself a new heresy that the aforementioned group has committed, and not the Voice and Vision organization.

Third: Under the law of the Islamic Republic of Iran and other regulations approved by the respected Majles, any person has the right to defend himself against accusations in the same media. How is it that the Voice and Vision organization must broadcast the answers submitted by all the offices to the criticism and protests broadcast by the people, but it does not have the right to answer the incorrect statements and unworthy accusations concerning its own performance and its workers? If it answers, is this heresy and making personal use of public facilities? Based on this, it appears that the accusations in the inquiry and investigation report, in view of Articles 39 and 40 of the Constitution, are heresy. The answer from the Voice and Vision organization on the one hand is the lawful right of every person and legal entity as an answer to insults and accusations against itself, and on the other hand the organization has acted on its lawful duty to fight heresy and the groundwork for heresy.

6. The Law on General Policies and Principles of the Voice and Vision organization's programming requires the organization to fight heresy. Article 26 of the policy law reads as follows:

Article 26: Informing public opinion concerning ideological heresy and deviation as mentioned in the Tradition "if deviation arises..." [unattributed Arabic quote]

After the reading of the inquiry and investigation report, the Voice and Vision organization was faced with two important heresies.

The first heresy was the heresy of making accusations and insults in the sacred name of the lawful duty of inquiry and investigation. The second heresy, which is the largest and most painful heresy possible, is the Inquiry and Investigation Group open and direct opposition to the written views, emphatic statements and guidance from His Holiness the Imam (may his grave be sanctified), and this is intolerable for the managers of the organization. Silence was seen to be the equivalent of treason.

The respected members of the Inquiry and Investigation Group were aware of all the Imam's theological guidance and views, and today after the instances of their opposition to His Holiness the Imam's views are made clear, they cannot exonerate themselves on the pretext that they were not aware of them. At the first meeting between the respected members of the group and the chief of the organization, the chief of the Voice and Vision organization explained His Holiness the Imam's theological views and opinions to them. Moreover, at that same meeting the chief of the organization explained: "According to Article 107 of the Constitution, in addition to the fact that His Holiness the Imam is the owner of the revolution and the founder of the Islamic Republic of Iran, he is recognized and accepted as source of emulation and leader by a decisive majority of the population. Therefore in all matters of religious law such as the veil, music, makeup, and the matter at hand, the Voice and Vision organization has acted in accordance with his theological views. If the Inquiry and Investigation Group wants to study the performance of the organization, it must study and evaluate based on His Holiness the Imam's criteria and standards and not those of some other authority. Likewise, even if there is a member of the Inquiry and Investigation Group who has written a treatise or a fatwa, he cannot use his own view and fatwa."

In order to be sure that the group would be able to evaluate based on the views and fatwas of the Imam, the organization sent the theological views and guidance from his excellency in a letter to the chief of the Inquiry and Investigation Group. Therefore if the members of the group declare today that they were not aware of His Holiness the Imam's theological views, criteria, and standards, it is not acceptable or forgivable.

7. Unfortunately under these conditions the Voice and Vision organization cannot defend His Holiness the Imam's (may his grave be sanctified) theological views and criteria any more than this, because it is possible that the Voice and Vision organization will be accused of defending its own performance and then the aforementioned views and criteria may be questioned. However, it does not appear that the deputies and officials who follow the Imam will remain silent in the fact of such rudeness. Therefore the Voice and Vision organization is lawfully and religiously required to inform the public about the aforementioned heresy, which is definitely considered a deviation from theological fundamentals, and it was not the first nor will it be the last instance.

8. In addition to the aforementioned legal proofs, the broadcast of the answer from the Voice and Vision organization to the inquiry and investigation report was based on a measure enacted 8/3/1363 [25 October 1984] by the Voice and Vision organization Supervisory Council, and this measure, because of the presence of representatives of the three branches of law, has the validity of law. It is appropriate to ask the Majles public relations office, is applying the law heresy? Or is the law for the members of the Inquiry and Investigation Commission different than the law for the Voice and Vision organization? It would also have been appropriate if the statement from the Majles public relations office had been written with more study, care, and examination of the record, because the Voice and Vision organization has implemented the measure enacted on 8/3/1363 by the Supervisory Council during the second, third, and fourth terms of the Majles.

Moreover, supposing a law is not implemented for 20 years. Does it cease to be a law in the eyes of the respected Majles public relations office, and is it illegal to implement it?

In this connection we note that according to Paragraph B, Article 8 of the Voice and Vision organization administration law, which is devoted to the duties of the executive director, the executive director is required to observe the measures enacted by the Supervisory Council.

9. Since the undocumented and unproven accusations from the Inquiry and Investigation Commission were directed at individuals and lawful entities in the organization and in several cases at all the organization's workers, many complaints have been sent to the offices of the organization's managers and its legal unit, and the organization's management cannot prevent them from being sent to the legal authorities.

In conclusion, we ask the respected judiciary, which has properly announced that it will investigate the complaints from the respected deputies, will it also investigate the complaints from the workers and managers of the Voice and Vision organization who were insulted, accused, and had their honor affronted, or not? Will it investigate the violation of the prerogatives of Article 39 of the Constitution, which caused all this heresy and these unworthy accusations, insults and slander without proof or documentation, or not?

* Majles' Cultural, Islamic Guidance Commission Response

94LA0039A Tehran RESALAT in Persian 23 Nov 93 p 1

[Text] News Service: The Islamic Culture, Guidance and Art Committee of the Majles issued a communique in response to the hasty response of the Voice and Vision. The text of the communique is as follows:

Brave and alert people of Iran;

The Islamic Culture, Guidance and Art Committee, with consideration for the hasty, irrational, and unfair response of the Voice and Vision to the inquiry and investigation report of the Majles concerning the Voice and Vision, considers mention of the following as necessary.

1) After the sacred institution of the leadership of the regime of the Islamic Republic, the Majles holds the highest position. The specific interpretations of the late Imam and the grand leader in expressing the high position of the Majles is not unknown to anyone. To insult the sacred Majles is to insult the revered people of Iran and is an unforgivable sin.

2) The Majles is the most important supervisory organization of the country, and this supervision takes the form of reminders, questions and inquiry and investigation. Article 76 of the Constitution gives explicit right of inquiry and investigation in all affairs of the country to the Majles, and to ignore or discredit it is a clear contradiction of the explicit text of the Constitution.

3) The Inquiry and Investigation Committee was formed of committed, concerned, active, and scrutinizing brothers who in carrying out the duty conferred on them spent a great deal of time in regular meetings and numerous visits and carried out this task with utmost care and impartiality, for which the Islamic Culture, Art and Guidance Committee must express its appreciation.

4) The statements presented in the report of the Inquiry and Investigation Committee are based on documents and evidence obtained from the official sources in the country, including the Accounting Office and the Voice and Vision itself.

5) Since the Voice and Vision Organization is under the supervision of the grand leader, as soon as the issue of inquiry and investigation was raised in the Majles, it was presented to his honor and this task was carried out with his permission.

6) The original inquiry and investigation report is 500 pages, and in order to be brief and considerate of the Majles' time, it was summarized in 63 pages. If necessary, the entire investigation report will be presented.

7) The response of the Voice and Vision contained nonfactual statements and many problems, with which, if necessary, we will deal.

8) Unfortunately, the Voice and Vision in its response questions the honorable members of the Inquiry and Investigation Committee, especially the revered professor, Mr. Parvaresh, whose commitment, history of struggle, and distinguished personality are as bright as the sun. This improper action has strongly disturbed the scholars, clerics, and various strata of the Hezbollah nation, especially the martyr-nurturing people of Esfahan.

9) As the honorable speaker of the Majles stated in his speech on 23/08/1372 [14 November 1993] in the Majles, it is necessary to express appreciation for the round-the-clock activities of the concerned, competent Hezbollah people in the Voice and Vision and explicitly announce that these dear ones are by no means addressed by the Inquiry and Investigation Committee, but the purpose was to show the faces that essentially are in deep and open conflict with the regime, the leadership, and the Islamic revolution and who must be eliminated from the Voice and Vision in order to create the possibility for the growth and thriving of the committed, sincere, and concerned forces who believe in the path of the Imam and the grand leader of the revolution.

10) The broadcast of the next segments of the response of the Voice and Vision through this medium was stopped upon the instruction of the grand leader and this indicates very well his opinion with regard to the behavior of the Voice and Vision.

11) In conclusion, we sincerely thank the various strata of the Hezbollah nation who in various forms have expressed their support for this action by the Majles and have been kind to us and assure our dear nation that your servants in the sacred stronghold of the Majles will continue inquiry and investigation in all cases decisively and with precision and are certain that preserving and strengthening the supervisory dimension of the Majles will have a significant effect on reforming and improving the situation of the executive organizations of the country.

Islamic Culture, Guidance and Art Committee of the Majles

* Leadership Stops Voice, Vision Response to Majles

94LA0047B Tehran RESALAT in Persian 14 Nov 93 p 1

[Text] News Service. The deputies of the people condemned the willful action taken by the Director of the Voice and Vision organization in answering the Majles Inquiry and Investigation Group on the Voice of the Islamic Republic and also his insults to the Majles.

Our correspondent reports that at yesterday's open Majles session Hojjat ol-Eslam val-Moslemin Nateq-Nuri, speaker of the Majles, emphasized the special position of the Majles in the Government of the Islamic Republic of Iran. He said: As a servant of the Majles, I consider it necessary to defend the status and position of the Majles, because if this position is not defended, in reality it will hurt the clear rights of the Majles, which, by order of His Holiness the Imam (peace be upon him), is the head of all affairs and is the central manifestation of the will of the nation.

He added: The Majles is the nation's law-making center. The constitutional experts created this honor, and Iran's Majles is the most powerful in the world in terms of its prerogatives.

Hojjat ol-Eslam val-Moslemin Nateq-Nuri discussed the duty of the Majles. He said: One dimension of the Majles mission is making laws. Another dimension is supervision of the implementation of the laws it enacts.

He said: The Constitution has 40 articles on the importance, position, duties, and rank of the Majles. Based on one of these duties, which is inquiry and investigation, we are studying the performance of the Voice and Vision organization.

He added: Based on Article 79 of the Constitution, the Majles has the right to inquire and investigate all the nation's affairs, and based on Article 149 of its executive guidelines, whenever a deputy thinks it necessary, he can submit his request for inquiry and investigation in writing to the Majles Speaker's Council and the relevant commission, and the commission will make the necessary information available to that deputy or deputies, and it will invite the deputy or deputies to give the reasons at the earliest opportunity why it is necessary to do the inquiries and investigation. After study, the commission will report to the Majles on its approval or rejection of the deputy's request. This report will be given priority on the Majles agenda, and if approved in the Majles the inquiries and investigation will be done.

He added: The organization or unit, which is investigated, is required to provide all the necessary information to the Inquiry and Investigation Group.

Mr. Nateq-Nuri noted: Based on its lawful mission, the Majles has about 17 research and investigation projects of various organizations and bodies on its agenda, and after studies are completed a report on these will be made public.

He discussed the inquiry and investigation report on the performance of the Voice and Vision organization of the Islamic Republic of Iran. He said: This report was about 500 pages. We asked the gentlemen doing the research to reduce its size. It was reduced finally to 150 pages, and then to 100 pages. In places where the honor of individuals was concerned and where the honor of individuals was affronted, a pronoun was substituted except in cases where the names of individuals were used in a positive way. Of course the name of the chief of the organization was also used in one or two cases.

He said: When several of the deputies asked for an inquiry and investigation, the letter with this request came to me. Because the Voice and Vision organization is managed under the direct supervision of the vice-regent, I kept the letter until I could learn what to do from the vice-regent. When I presented the request for research and investigation to him, he said not only should the Voice and Vision organization be studied, but also that any other place that is necessary should also be carefully studied. He said you should even study individuals. Based on the exalted leader's instructions, the commission began its work with Majles approval.

The speaker of the Majles noted: Today the vice-regent of the Muslims is the exalted leader, and his vice-regency is that of the Prophet of God and God's vice-regent. We must make what we do conform to his wishes, and we must obey his excellency. The members of the Majles Guidance Commission are prominent people whose record of combat is concealed from no one. If we were to talk about who incited the people of Esfahan against the shah's regime, Mr. Parvaresh was one of the first ones to incite the people of Esfahan against the regime of the idolaters. After the triumph of the Islamic revolution he was also minister of education and training, and during the period of the sacred defense he was one of the decision makers on the Supreme Defense Council during the First Majles.

He said: Mr. Parvaresh has the confidence of the exalted leader and had the confidence of His Holiness the Imam (peace be upon him). What the Voice and Vision organization said about him was an insult to the Majles, an insult to the people of Esfahan and an affront to His Holiness the Imam (peace be upon him). Dealing in this way with the Imam's name is an insult to what the Imam called holy, which in my view is a great affront.

The Majles speaker noted: As a servant of the Majles I consider it my duty to defend the Majles. The exalted leader said: It is incumbent upon everyone to preserve the honor of the Majles. Is this preserving the honor of the Majles? Is this following the exalted leader?

He said: When the first part of the answer from the Voice and Vision organization to the Majles inquiry and investigation report was broadcast, the exalted leader stopped its further broadcast. Wasn't stopping the broadcast of this answer a signal that this action did not please his excellency?

It is necessary for me to say to our dear nation that the exalted leader prevented the broadcast of the answer from the Voice and Vision organization. Despite this, isn't answering and insisting on one's position ignoring the response from the exalted leader? This is definitely a violation.

Hojjat ol-Eslam val-Moslemin Nateq-Nuri noted: Appointing and dismissing the official in charge of the Voice and Vision organization is the prerogative of the leader of the revolution, and we will obey any decision he makes. I thank the pious and toiling personnel of the Voice and Vision organization. Everyone appreciates the efforts of the pious personnel in this organization.

With all its educational programming, the Voice of the Islamic Republic is not to be ignored. Its artists were even active before the Islamic revolution and after the triumph of the Islamic revolution they continued to make their art available to the government. I thank these people and everyone appreciates them.

He said: The Majles research and investigation of the performance of the Voice and Vision organization was done precisely to preserve the rights of the pious and toiling personnel in this organization.

The speaker of the Majles also discussed the exalted leader's remarks on 13 Aban [4 November] (National Antiworld Imperialism Day) and the position his excellency took against America. He said: Unfortunately the episode of the Voice and Vision organization's answer to the Majles inquiry and investigation report overshadowed the peerless remarks by the exalted leader on 13 Aban, which were the heart's desire of the Iranian nation, and little has been said about it.

He said: When the exalted leader takes a position against America and cries out, one feels that it is His Holiness the Imam (peace be upon him) roaring against America.

He added: Some people thought that the occupation of America's spy den was done blindly. The exalted leader mentions what happened before the revolution and says that the occupation of America's spy den was a reaction to America's crimes!

Hojjat ol-Eslam val-Moslemin Nateq-Nuri noted: Our contemporary generation remembers America's crimes. After the triumph of the Islamic revolution some of them remained in the American Embassy and continued with their plots. They made contact with the opponents of the revolution and encouraged agents from the former regime to sabotage the revolution and the nation. These actions by America caused the spy nest to be occupied.

He added: In his remarks the exalted leader says that some people look at the situation superficially, and that weak people with a superficial view should not be allowed to discuss the occupation of the spy den. Elsewhere he says: Revolutions have usually eliminated these weak ones. Powerful countries and nations have also usually eliminated these weak ones who have gained power illegitimately.

The Majles speaker noted: The exalted leader said that preserving relations with America is damaging to nations and countries. In nations where there have been revolutions and they did not cut their ties with America completely, the Americans deprived them of heart and even of their revolutionary leaders. First they frightened the nations and their revolutionary leaders, and then they removed them from public life.

In conclusion he said: I say to the exalted leader that it is an honor for the Majles to obey and follow you, and we never forget for a moment to follow your excellency and your positions. We vow to follow you on the path of battle with world imperialism, and death to America will always be our slogan.

The same report states that Hasan Aminlu, deputy from Shabestar and Dari Najafabadi and Mohammad Reza Bahonar, deputies from Tehran, gave pre-agenda speeches at today's Majles session in which they discussed the broadcast over the national Voice of the Islamic Republic of the answer from the Voice and Vision organization to the Majles inquiry and investigation report, and they condemned this.

In his pre-agenda speech, Mr. Hasan Aminlu, deputy from Shabestar, said: Unfortunately the management of the Voice and Vision organization, instead of giving its answer to the Majles, violated the law by creating public controversy and raising questions about the nation's trustees. I condemn this illegal act, which is an unworthy act of heresy, and I consider it the right of the Majles to do research and investigation for the health of the government and to preserve the values of the revolution.

In his pre-agenda speech, Najafabadi discussed the same issue. He said: Although the honor and position of the Majles is concealed from no one, instead of resolving to correct its weaknesses, the management of the Voice and Vision organization insulted and slandered the Majles, and it made accusations against committed and valuable people such as Mr. Parvaresh and Mr. Yahyavi and the Inquiry and Investigation Group.

He added: Insulting the Majles is an insult to whom? Wouldn't it have been better if he had come to his senses a little and dropped the blackmail, the threats and the controversial statements?

The same report states that Mr. Mohammad Reza Bahonar, deputy from Tehran, emphasized the fact that this action was a violation of the law. He praised and thanked the Friday imams throughout the country, especially the Friday imam of Qom, His Holiness Ayatollah Meshkini and the temporary Friday imam of Tehran, for their support of the Majles.

Mr. Bahonar said: The chief of the Voice and Vision organization does not have the right to use this organization's resources as his own resources.

He added: The Majles will use all its ability and power, which arises from the will of the nation and the wishes of the vice-regent, to do research and investigation in every area it deems advisable, and it will make the results available to the martyr-nurturing people.

In conclusion Mr. Bahonar said: Yesterday the supervisor of the Voice and Vision organization expressed doubt about the continued direct broadcast of the Majles proceedings over the Voice of the Islamic Republic. If the manager of the Voice and Vision organization is speaking as the policy-maker of the Voice and Vision organization, this conflicts with the exalted leader's view. May God help everyone to

know his power in whatever position he may occupy, and help him not to step out of his own domain.

He said: God willing, the government officials will deal carefully with this matter and conclude it so the issue will be eliminated.

* Second Part of Voice, Vision Response Not Broadcast

94LA0047A Tehran RESALAT in Persian 8 Nov 93 p 1

[Text] News Department. Following the reading of the Majles Inquiry and Investigation report on the performance of the Voice and Vision organization at the open Majles sessions Tuesday and Wednesday of last week, in an unprecedented move, the Voice and Vision organization broadcast the first part of an answer from the chief of this organization to the Majles at 1600 on Saturday 8/15/1372 [6 November 1993] over the national network of the Voice of the Islamic Republic.

At the end the announcer said that the continuation of the answer would be read in subsequent programs on the Voice of the Islamic Republic, but as of the time of this report this has not been done. It is said that other parts of the answer were prepared by the chief of the Voice and Vision organization, but for unknown reasons they have not yet been broadcast.

In the text that was read on the Voice of the Islamic Republic, many insults were directed at the members of the Inquiry and Investigation Group and the Majles deputies. RESALAT did not publish it because of the insults and slander, and because of the press law.

* SALAM Comments on Friend, Foe of Voice, Vision

94LA0050B Tehran SALAM in Persian 7 Nov 93 p 1

[Text] News Service. After the report from the Majles Inquiry and Investigation Group was read in the Majles on 11 and 12 Aban [2 and 3 November] an answer was presented by the Islamic Republic of Iran Voice and Vision organization, which was broadcast fully, yesterday by the national radio network. Printed below is a summary of the answer from the Voice and Vision organization:

During the lifetime of the Imam (may Almighty God be pleased with him), his excellency gave special attention and favor to the Voice and Vision organization. Under the revised version of the Constitution it came under the supervision of the exalted leader. It has therefore always been the closest organization to the vice-regent and the leader.

This report adds: As the voice of the Islamic revolution, the Voice and Vision organization has numerous supporters and opponents.

Foremost among this media's supporters is His Holiness the Imam, may Almighty God be pleased with him, the exalted leader, the respected officials in the government, the hezbollah nation and the Muslims of the world. Foremost among the opponents of this media are the counterrevolutionary groups and groups who were damaged by the revolution such as the hypocrites, the leftist minigroups, the Hojjatieh Society, the supporters of America and Israel, and others who have tried repeatedly in various ways to destroy this organization.

Likewise, part of this answer said: Although inquiry and investigation is among the duties of the Majles, this is a matter that is judicial in nature. In an Islamic atmosphere, the most important qualifications for a judge are justice and impartiality. Unfortunately, Mr. 'Ali Akbar Parvaresh, a member of the Inquiry and Investigation Group, has a previous record in the Hojjatieh Society. He has expressed opposition since the year 1361 [21 March 1982-20 March 1983] to Mr. Hashemi's management, and especially during the incidents at the Voice and Vision organization in the year 1362 [21 March 1983-20 March 1984], which led to the dismissal of the executive director at that time by the Supervisory Council and the reappointment of Mr. Hashemi by the late Imam, Mr. Parvaresh and like-minded others said many things against the Imam's involvement and against his house, which displeased the Imam. In a written statement dated 4 Tir 1362 [25 June 1983], the Imam said: "It is necessary to mention that it has been heard that some people in my house are doing things against my wishes or without my knowledge. If this is not true, then the person who said this will be punished by God...."

Mr. Hashemi added that the presence of Mr. Parvaresh with his record on the Inquiry and Investigation Group undermines the groups "neutrality." Here the members present at this meeting said they did not know about Mr. Parvaresh's past and the events of the year 1362 [21 March 1983-20 March 1984] in the Voice and Vision organization. With reference to the record, they promised to observe neutrality and not to allow anyone to influence their vote and their views.

This answer also emphasized: Studying 1 million hours of programming and giving an opinion about it, and an official opinion at that, is something that is quite difficult. Considering the opponents and supporters of the Voice and Vision organization, the Inquiry and Investigation Group cannot base its judgement on hearsay. Rather it must conduct its own study and see the documented evidence for each instance where it wants to express an opinion.

Another part of the report says: On matters of religious jurisprudence, it was announced that since the late Imam, apart from the fact that he was the owner of the revolution and the founder of the sacred government of the Islamic Republic of Iran, was the most knowledgeable theologian and the clear source of emulation, on matters of religious jurisprudence in the Voice and Vision organization such as the way women should appear on television or on the issue of music, we have acted in accordance with the Imam's theological views. In cases like this a council cannot judge according to its own views. Rather it must declare its view in accordance with the fatwas and the views of the late Imam concerning the aforementioned issues.

In conclusion he announced that to avoid any kind of rumor about the organization not cooperating, which might be circulated by persons of ill will, or to allay any doubt, all the information and documents needed by the council should be

requested in writing and the Voice and Vision organization will send you all the information in writing.

The answer from the Voice and Vision organization says: In the report that the Majles Inquiry and Investigation Group broadcast from the Majles on 11 and 12 Aban [2 and 3 November], they did not mention any of the documents sent except in one or two cases. Rather, those making the report were completely unfair and in several parts of the report they made the declaration "despite the organization's failure to cooperate" or "despite the organization's failure to cooperate...."

The answer also adds: While reading the report Mr. Parvaresh announced that despite the organization's failure to cooperate, the Inquiry and Investigation Group obtained its information through sensitive and nonsensitive means!

Another part of this answer states: During the year while the research and investigation was under way, a lot of information about the members of the Inquiry and Investigation Group was given to the Voice and Vision organization. In obedience to guidance from the late Imam (may Almighty God be pleased with him) and the exalted leader, may his life be long, and in view of the belief and faith that we have, we will not disclose it. We will mention in general one or two points, which are very significant in analyzing the group's report, because failure to observe these points might do serious damage to the realities: Mr. 'Ali Akbar Parvaresh has a record of activity in the Hojjatieh Society, and brief reference has been made to his way of thinking. Some of the group's other members also have a record of cooperation and activity in the Hojjatieh Society.

Likewise, another member of the group is married to the former spouse of an executed hypocrite as a second spouse, and he introduces her as the wife of a "martyr." Later it became clear, however, first of all that this person was the spouse of an executed hypocrite, and second that it was this very woman who drew her former spouse into the hypocrite group.

The way of thinking of some of the nonsensitive members of the Inquiry and Investigation Group is thus clear, with the "Hojjatiyehs," "hypocrites" and the views of "Hojjatiyehs" and "hypocrites" concerning the late Imam and the exalted leader and their friends. However, it is completely clear and there is no need here for further explanation. The complete text of the answer will be published in a subsequent issue.

* KEYHAN Comments on Voice, Vision Matter

94LA0039B London KEYHAN in Persian 9 Dec 93 p 11

[Text]

Visible and Invisible

Mohammad Hashemi Rebels

Even though 'Ali Khamene'i, the leader of the Islamic Republic, has the right of direct supervision over the radio and television of the Islamic Republic, in this organization the person who plays the first fiddle is still Hashemi-Rafsanjani. Alongside 'Ali Khamene'i, Rafsanjani is the only official of the Islamic Republic who is mentioned by the Voice and Vision with the titles of "His Honor" and "His Reverence" and using third-person plural verbs instead of third-person singular.

With the publication of the harsh report of the Majles against the Voice and Vision, there is no longer the slightest doubt that Khamene'i wants to remove this important stronghold from Rafsanjani and also impose the rights that the laws have provided for the leader.

But, informed observers say, after placing $5 billion of his budget at the disposal of the Majles and after giving in to the pressures of the Majles and giving up the idea of having Mohsen Nurbakhsh as his minister of economic affairs and finance, if Rafsanjani loses this stronghold as well, he will no longer have any job to the end of the second (and last) term of his presidency except to go on a trip once in a while or entertain a foreign guest.

Informed sources say Rafsanjani wants to keep this stronghold at any price and for this reason has told his brother, Mohammad Hashemi, the general manager of the Voice and Vision, not to listen to anyone, even the leader of the Islamic Republic. And Mohammad Hashemi, by refusing the order of the leader, showed that he respects his older brother more than the successor to the "Imam."

The situation was that the leader of the Islamic Republic instructed the head of the Voice and Vision not to publish its response to the report of the Investigation Committee, but the Voice and Vision not only published its response but, as the saying goes, added other insults to what they had heard from the Majles and hurled them back.

Informed sources, which carefully monitor the events of the Islamic Republic, believe that the power struggle between the leader and the president has reached a point of no return for both sides.

* RESALAT Editorials on Voice, Vision Matter

* Voice, Vision Director's Heresy

94LA0051A Tehran RESALAT in Persian 7 Nov 93 pp 1, 16

[Text] Yesterday the radio interrupted its normal programming, and in an unprecedented move, on the pretext of answering the report from the Majles Inquiry and Investigation Group concerning the performance of the Voice and Visage oganization, it insulted and accused the members of the Inquiry and Investigation Group and the deputies elected by the people.

1. In his answer, Mr. Mohammad Hashemi announced that "the Voice and Vision organization is managed under the supervision of the exalted leader. It has therefore always been the closest body to the exalted leader and the leadership."[1] Yet His Holiness Ayatollah Khamene'i, the exalted leader of the Islamic revolution, recently said clearly in answer to a letter from the speaker of the Majles that the Voice and Vision organization was not to answer the Majles, and said that doing this was not justifiable.

The Majles is the only power that has the right to inquire, investigate, and evaluate the performance of all the nation's

organizations. The deputies can even interpellate the ministers and the government. Can those who have been investigated use the Voice and Vision organization to defend themselves again?

Mr. Mohammad Hashemi first laid the groundwork for heresy during the Majles vote of confidence for the minister of petroleum, and yesterday he continued in this. During the Majles vote of confidence for the minister of petroleum, an opponent discussed the bad performance of an organization affiliated with this ministry. An opportunity to respond was afforded both to the minister and to supporters, and this matter was concluded. However, a long time after the vote of confidence for the ministers, Mr. Mohammad Hashemi broadcast that organization's answer over the Majles radio. During Engineer Yahyavi's response to this act, in an insulting response, with disrespect and sarcasm concerning Engineer Yahyavi's 10 years of imprisonment in the Iraqi Government's black pits, he defended what he did.

This time Mr. Mohammad Hashemi used the national radio network. He repeatedly interrupted regular programming to insult the Majles deputies.

Can Mr. Hashemi, without the approval of the exalted leader, turn the Voice and Vision into a personal forum, when it should be broadcasting the views of the vice-regency of the chief jurisconsult, and use it to revile and abuse people who came to the Majles by a direct vote of the people?

2. In his answer Mr. Mohammad Hashemi says that before the inquiry and investigation he went to the Majles commission and divided the people of society into two groups, those who support and those who oppose the Voice and Vision organization. He said that the hypocrites, the leftist groups, the Hojjatieh Society and those who support America, Israel, and the monarchists are the main opponents. Then, clearly interfering in the work of the commission, he protested the fact that Mr. Parvaresh is a member of this commission. What must be done with someone who was in America during the heat of the revolution and is now saying that deputies elected by the people have the intellectual qualities of the hypocrites and the Hojjatieh Society? Do such heavy accusations against the deputies of the people conform to Islamic culture or American culture, especially when he attacks Mr. Parvaresh, who went to prison, was abused by the accursed shah, is reviled by the hypocrites and the Hojjatieh, and served as minister and deputy Majles speaker for several terms after the revolution?

Before the Inquiry and Investigation Commission began its work, Mr. Mohammad Hashemi told them that those who oppose him will be considered supporters of Israel, the hypocrites, and the Hojjatieh. We have seen that he made those very accusations against the commission's members after the inquiry and investigation report was read. Notice: "The intellectual qualities of some of the insensitive members of the Inquiry and Investigation Group is clear: Hojjatieh and hypocrites!"[2]

Things similar to this have been reflected repeatedly in the answers from the Voice and Vision organization.

3. One of the reasons some officials feel immunity and easily step out of their domain is the judiciary's failure to investigate their crimes promptly. We remember how, during the election for president of the republic, Mr. Mohammad Hashemi took it upon himself, in violation of the law, to publish a statement against one of the candidates for president of the republic, or to edit his speech, a measure that met with the exalted leader's opposition. If the judiciary had promptly investigated the complaints of these candidates, the supervisor of the Voice and Vision organization would not have dared this time to deal in this ugly and damaging way with the sacred body of the Majles.

God forbid, if the judiciary does not deal with such crimes, it will lead to insecurity and increased insults and accusations against government bodies and the elected deputies to the Majles.

Footnotes

[1] and [2] Answer from the Voice and Vision organization to the report from the Majles Inquiry and Investigation Group, Majles Radio, 8/15/1372 [6 November 1993].

* Outcome of a Concept!

94LA0051B Tehran RESALAT in Persian 8 Nov 93 pp 1, 16

[Editorial by Mahmud Farshidi]

[Text] Unfortunately, in an unprecedented move on the pretext of answering the report from the Inquiry Group, the Voice and Vision organization made political accusations against the Majles deputies, comparing them to the hypocrite and Hojjatieh minigroups.

Of course these accusations will be studied and pursued in due course by the appropriate authorities. The rights of the Majles deputies must be defended, and they have the same right as any citizen of the Islamic Republic to express their views on current national affairs, so that, God forbid, conditions will not develop where anyone will dare to say that any kind of opposition to him is equivalent to opposition to the Imam (peace be upon him) and that his opponents are aligned with America and Israel.

Of course in the recent past certain people also tried, under cover of Imam Khomeyni's (peace be upon him) oppression, to divert his path and to oppose the vice-regency of the chief jurisconsult, and they were unable to do so!

Apart from the insults, so far the Voice and Vision organization has not answered concerning the measures it plans to take to prevent the repeat of at least four instances which led to memos from the exalted leader.

So far the management of the Voice and Vision organization has given no answer concerning what it has done, more than four years later, to implement the exalted leader's clear order to prepare a Voice and Vision organization administration bill. His Holiness gave this order in writing when he appointed Mr. Mohammad Hashemi chief of the Voice and Vision organization on 6/2/1368 [24 August 1989].

"It is required that a bill on the Voice and Vision organization of the Islamic Republic of Iran Administration Law be prepared and submitted to the government and the Majles quickly for passage through the approval process." According to the research and investigation report, so far that has not been done.

In the research and investigation report numerous instances are cited of the Voice and Vision organization management's inattention to the organization's charter, and at least eleven instances of violations of the law are given.

A quick review of the contents of the research and investigation report reinforces the belief in the reader that the management of the Voice and Vision organization seems to think that the organization's independence means their personal control of the organization, that they think themselves above all the competent bodies in the government, and that they see no reason to honor the rights of the other bodies in the Islamic Republic of Iran. It is perhaps this kind of thinking that justifies his manner of dealing with the Majles.

Perhaps it was the result of this kind of thinking that made the National Investigation organization wonder about the Voice and Vision organization management's failure to follow up with judicial authorities on the case of the collapse of the satellite building.

Perhaps it was the result of this kind of thinking that prompted the Policy Council appointed by the exalted leader to protest because the measures approved by the council were not announced to the pertinent units, and consequently were not enforced. Why doesn't the executive director give reports to the council every two months, as required by law?

Perhaps it is the result of this kind of thinking that caused the organization's security chief to be appointed without the cooperation and approval of the Ministry of Intelligence. Perhaps it is because of this kind of thinking that personnel violations are not collected and a report on them is not given to the Ministry of Intelligence.

The natural result of such dealings is the suffering, expulsion, and isolation of Hezbollah forces, the clearest manifestation of which is the basijis in the Victory Tradition Group.

Under such circumstances naturally the remnants of the former regime in the organization are present and powerful enough that they are able to keep files on the Hezbollah forces for the crime of protesting their performance. An individual who resigned and was arrested because of relations with deviators was even appointed manager of the Voice and Vision organization in one of the provinces!

With things like this going on in the Voice and Vision organization, it is natural that there is little room there for the growth and authority of 100-percent committed forces in the critical Voice and Vision organization.

It is certain that a careful follow-up on the report from the Majles Inquiry and Investigation Group by the competent authorities, without any kind of public controversy, will prevent some people from being deluded by the idea that dealing with individuals is to be done according to their official connections and not according to what they have done!

* What Should Be Done?

94LA0051C Tehran RESALAT in Persian 9 Nov 93 pp 1, 2

[Editorial by Political Section]

[Text] The broadcast of the answer from the Voice and Vision organization to the Majles Inquiry and Investigation Group continues to be a serious issue in domestic political circles. In this regard the following points are worthy of notice and further discussion:

1. There is no doubt that the broadcast of the Voice and Vision organization's answer over the national radio network was irresponsible, because Article 76 of the Constitution states that the Majles has the clear right to research and investigate all the nation's affairs.

Apart from its insults to the sacred Majles and its respected deputies, the answer from the Voice and Vision organization did not have sufficient evidence.

Even assuming that there was material in the report from the Inquiry and Investigation Group that does not conform to reality, the authority to determine that is not the body that is being investigated! That body can defend itself in a judicial trial and if any right has been violated, it can take steps to vindicate its rights. Otherwise, all the bodies and organizations investigated would want to investigate and even judge and issue an opinion about the work of the Majles, including any report it issues about their own organization, and such a right is not given in the Constitution to any body, organization or government unit in any of the ordinary laws or the Constitution.

2. From the failure to broadcast the subsequent portions of the answer from the Voice and Vision organization, it appears that this decision was precipitous and hasty, and a violation. The question arises, why does the supervisor of the Voice and Vision organization act on his own in matters of such importance? What is the penalty for doing this?

3. The question of the competence of a deputy or deputies is the concern of the executive councils, the Guardian Council and also the Majles. This matter is pursued by the deputies themselves at the beginning of each term. In any case, a deputy who has taken a seat in the Majles is competent in the eyes of the people who voted for him and also in the eyes of the deputies themselves. How is it possible that his competence can be questioned by a body that has been investigated for improper performance?

The insults to the sacred Majles and its deputies, which are in the first part of the answer from the Voice and Vision organization, are unprecedented, and the Voice and Vision organization certainly must make amends.

Public opinion expects the honor of the deputies who have been slandered to be restored.

4. Among the insults, which have been improperly propagated, is the claim that is in the first of the answer from the Voice and Vision organization in the sacred presence of Imam Khomeyni (peace be upon him). Although the criticism in the answer is useless and it contains completely incorrect material, it is not without benefit to mention the following in order to reveal for readers the logic of those who prepared the answer.

The answer from the Voice and Vision organization states: "The goals of the Voice and Vision organization are guidance, training, information, education, recreation, amusement. This organization has never once broadcast a neutral program and it does not do so. All the programs have goals and are educational. This is not a claim that the Voice and Vision organization is making, this is the opinion of His Holiness the Imam, may God be pleased with him, in the fall of 1366 [1987]."

Although in a message in the year 1366 [21 March 1987-20 March 1988] His Holiness the Imam said "violations are sometimes rarely seen, and one must be more vigilant." The officials of the Voice and Vision organization believe that they have not broadcast a neutral program even once, and they have also connected that to the Imam's testimony.

First of all, the Imam's blessed manuscript pertains to what had been broadcast, not to what would be broadcast in the future. Second, His Holiness the Imam said "violations are sometimes rarely seen." Thus it is not as the gentlemen claim, not even once.

Third, has the supervisor of the Voice and Vision organization forgotten that on 8/10/1367 [1 November 1988] the Imam wrote a harsh letter protesting what was being broadcast by the Voice of the Islamic Republic?

For Mr. Hashemi's information, we present His Holiness the Imam's opinion:

In the name of the Almighty

Mr. Mohammad Hashemi, executive director of the Voice and Vision organization of the Islamic Republic:

It is absolutely regrettable and sad that yesterday (Saturday, 8 Bahman [28 January]) material was broadcast over the Voice of the Islamic Republic on the model for women, which one is ashamed to repeat. The person that broadcast these things is to be punished and fired and those involved in this will be punished. If it is proved that there was an intentional insult, without a doubt the person making the insult will be condemned to death. If this sort of thing is repeated, it will mean severe and serious punishment and penalties for the high-level officials of the Voice and Vision organization. Of course the judiciary will take steps in all areas.

11/9/1367 [29 January 1988] Ruhollah al-Musavi al-Khomeyni

Do you still claim that all the programs are educational? Now answer, which of the Voice and Vision organization's goals were being pursued by insulting the sacred things of Islam, in such a way as to draw a protest from His Holiness the Imam (peace be upon him)? Was it guidance, education, information, information, training, recreation or entertainment?

Apart from any kind of penalties that the law may set for him, the supervisor of the Voice and Vision organization certainly must remember the holy presence of His Holiness the Imam in relation to the violation he has committed and he must also apologize to the deputies of the Majles

Footnotes [location within text not indicated]

[1] Newspaper JOMHURI-YE ESLAMI

[2] Sahifeh Nur, Vol. 21, p 76

* From House of Justice to Majles

94LA0051D Tehran RESALAT in Persian 10 Nov 93 pp 1, 16

[Editorial by Akbar Nabavi]

[Text] 1. In the last few months the Voice and Vision organization has done things that are clear and prominent examples of what can be called despotism and law breaking.

Apparently the management of the Voice and Vision organization does not realize that one of the genuine and emphatic demands of the people of Iran in the years before and after the triumph of the sacred Islamic revolution was and is preservation of the sanctity and greatness of human beings. One of the great benefits that the revolution brought for the patient and heroic people of Iran is the Islamic Majles, which has taken shape with their votes, their views and their demands. A responsible Majles is based on the nation's Constitution and guarding the nation's rights, and no official has the right to violate the lawfulness prevailing over the words and deeds of the deputies and the Majles.

In reality, the experts who wrote and approved the Constitution wrote articles and paragraphs about the rights of the nation's deputies, which would bring national maturity, and under which the ones chosen by society would be able to exercise careful and comprehensive supervision over all society's affairs in the light of a mass movement. With the cooperation and assistance of the judiciary, they would be able to prevent any kind of abuse of social or government position and responsibility, and to lead the nation's lawmaking process towards vindicating the rights of the people.

The recent acts by the Voice and Vision organization are a serious warning, and ignoring this warning will lead to more frightening and fearsome consequences. In reality, what has happened during this period is a warning about the danger of destroying the human sanctity and greatness and the nation's social rights. Some people, in doing these things, have shown their astonishing talent for continuing their obstinate and dictatorial activities.

The truth is that what is more worrying and frightening than anything else is the social developments, and especially the effects of the acts on the social spirit, maturity, and thought. Truly, if the people see that the nation's most extensive media deals in this way with their deputies, and if the judicial authorities do not deal with their lawbreaking

seriously and quickly, won't the people be right in thinking that their freedom and social security are in danger of being assaulted by lawbreakers?

Aren't the newspaper writers concerned, and aren't they asking themselves, if the attitude and behavior of the supervisor of the Voice and Vision organization spreads to the nation's other sectors, what will happen to the right to think and the sacred freedom that the revolution, the Imam and the martyrs have given them?

2. After the heroic nation of Iran shook off years of domination by despotic and selfish shahs, its back wounded by the lashes of the shah's oppressive henchmen, it found a new awakening under the influence of the religious and peaceful thought and ideas of Seyyed Jamal al-Din Asadabadi. After this, led by great people such as Sheykh Shahid 'Alameh Fazlollah Nuri, it established the "house of justice" movement, but unfortunately that seed did not bear fruit. It was beset by such a plague that in a short time it was barren and dry.

The Islamic revolution gave the people a house of justice, and the blood of great ones such as Sheykh Fazlollah and Sattarkhan bore fruit after several decades and brought forth a Majles that forms every four years with a vote of the people.

Therefore, the supervisor of the Voice and Vision organization must realize that this nation has never lost its historical memory, and it will never allow its own house (the Majles) to be attacked through acts that are not worthy of a manager in the Islamic government. Our path has been rocky from the house of justice to the Majles, and we will never go back.

3. There is now no doubt that the acts of the supervisor of the Voice and Vision organization were noting more than an effort to deter the nation's deputies from the performance of their duties as deputies and especially to deter them from keeping the vow they have taken. Apart from the fact that the brave deputies of the people are the heirs of the freedom, bravery and steadfastness of the great martyr Modarres and Imam Khomeyni (peace be upon him), public controversy and assaults on honor such as these cannot deter them from their critical mission as deputies.

* Groundwork for Greater Heresy

94LA0051E Tehran RESALAT in Persian 13 Nov 93 pp 1, 16

[Editorial by Mohammad Sarafraz]

[Text] It is clear from the outward manifestations that the supervisor of the Voice and Vision organization's heresy in his special way of answering the report from the Majles Inquiry and Investigation Group was a beginning for greater heresy! Why was the answer from the Voice and Vision organization heresy? There are two main reasons: 1) The repeated interruption of national radio network programming to answer the Majles; 2) Clear insults and accusations against the Majles deputies and the Inquiry and Investigation Group, and consequently the Majles, as the nation's most important body.

Of course, the precedent for this was the insult against Mr. Yahyavi, deputy from Tehran. Mr. Yahyavi spent 10 years of his life in the black pits of the Iraqi Ba'thist regime, and the people of Tehran appreciated him greatly. However, the supervisor of the Voice and Vision organization dealt with him in this way, and used the tools of the Voice and Vision organization as a personal tool.

The preliminary step for all votes taken in the Majles is the expression of views by supporters and opponents, and the Voice and Vision organization does not have the right to broadcast a statement supporting one against the other. The things the Voice and Vision organization did during the vote of confidence for the government were done in the interest of one government minister, and after a long time it broadcast an answer.

But what is the greater heresy?

In its last answer to the Majles public relations office the Voice and Vision organization laid the groundwork for these instances: 1) Preventing the direct broadcast of Majles proceedings; 2) Preventing the publication of pre-agenda speeches, research and investigation reports and anything that has to do with Majles supervisory responsibilities.

In his answer, the supervisor of the Voice and Vision organization mentioned Article 69 of the Constitution[1], and he emphasized the broadcast of Majles proceedings. "If the Constitution had intended the broadcast of proceedings and sessions, it would not have used the term 'report,' and instead of that, for example, it would have been written that 'proceedings should be broadcast by radio without alteration for public information.'"

Now there is the supposition that the broadcast of a "report" on Majles proceedings by a radio announcer during the "direct broadcast" of Majles proceedings could prepare the way for not broadcasting the proceedings directly. Are such masterpieces really the work of one person, or is something afoot to bring despotism back by putting pressure on the Majles and limiting its legal prerogatives?

Of course, one person or even a movement are too small to destroy the fruits of 15 years of freedom for the aware nation of Iran. All the nation's forces are under the supervision of the vice-regency of the chief jurisconsult and the way to dictatorship and despotism is closed. The firm principles of the Constitution bespeak this important truth. However, with regard to the latest answer from the supervisor of the Voice and Vision organization, one must note the following points:

A. In this answer the supervisor of the Voice and Vision organization sees himself as being much larger than his true size. Playing the role of the Guardian Council, he has set out to interpret Article 69 of the Constitution, he does not consider the full publication of Majles proceedings to include the pre-agenda speeches and other things, and he wants to stop the direct broadcast of the proceedings.

In his answer to the Majles, the supervisor of the Voice and Vision organization also plays the role of the judiciary, saying: "The Voice and Vision organization is legally

required to stop the broadcast of accusations and incorrect statements by the Inquiry and Investigation Commission during the direct broadcast by the Voice and Vision of the Islamic Republic."

Then he adds, "since the research and investigation report was broadcast directly on the radio, the possibility for us to monitor it, obey the law and do our job was taken away from us."

That is, the supervisor of the Voice and Vision organization must determine where there is a problem in the research and investigation report and prevent its broadcast!

In his prior answer, he also interfered in the work of the Majles. He asked the Inquiry and Investigation Group to dismiss some of its members. He implied that those who oppose him would be accused of being members of mini-groups and being opposed to the Imam!

B. Instead of apologizing to the Majles, the Inquiry and Investigation Group and the deputies, against whom he made heavy accusations, the supervisor of the Voice and Vision organization continued with his illegal and religiously unlawful activities by trying to make justifications and interpretations.

It would be better if he would explain which of the above authorities prevented the radio broadcast of the answers from the Voice and Vision organization in order to make these kinds of obstinate activities clear to everyone. It must be noted that Iran's Islamic government rests firmly on the basis of the vice-regency of the chief jurisconsult and the firm principles of the Constitution. The vice-regent has the last word in all affairs. No person or organization can interfere in the work of the government organizations and create confusion.

C. In the Constitution the Majles has such a high position that anyone who has a complaint about the work of the Majles, the executive power or the judiciary can submit his complaint in writing to the Majles and the Majles is required to investigate these complaints and to announce the result.

Therefore,the Voice and Vision organization does not have the responsibility to investigate the oppression of individuals and it cannot act in accordance with a measure enacted by the Supervisory Council of the Voice and Vision organization, which has been eliminated in the revised version of the Constitution.

Footnote

[1] Article 61 of the Constitution: "Majles proceedings must be public and a complete report of them must be published via official radio and newspapers for public information..."

* Voice, Vision and Sound of Danger

94LA0051F Tehran RESALAT in Persian 14 Nov 93, pp 1, 16

[Editorial by 'Alireza Shemirani]

[Text] When the Voice and Vision organization willfully broadcast the petrochemical company's answer to the Engineer Yahyavi's extemporaneous remarks (during deliberations on his vote of confidence as a minister), the belief was that this move by the management of the Voice and Vision organization was done merely out of an incorrect interpretation of regulations, but the broadcast of a new statement from the Voice and Vision organization concerning further remarks by Engineer Yahyavi on the Voice of the Majles undermined the earlier analysis of the Voice and Vision organization's behavior.

No one believed, however, that in a short time those running the Voice and Vision organization would put the secrets of their hearts on paper, and to show everyone the dreams they had for the future of the government and the nation. Apparently the supervisor of the Voice and Vision organization was issuing a warning about the violation of Paragraph 6, Article 3 of the Constitution. Paragraph 6, Article 3 of the Constitution is "the elimination of all forms of tyranny and autocracy and all attempts to monopolize power."

A review of all the comments of the nation's experts in studying and approving the Constitution shows that they were under a heavy cloud of worry and apprehension. The experience of the decades before the Islamic revolution and the base qualities of individuals has shown that this apprehension goes beyond the ordinary.

Here and there in the deliberations of the experts during the writing of the Constitution, much effort was made so that the government system in this nation beset by despotism would be arranged in such a way that the powerful governing bodies would be controlled by each other, that ultimately all would come together under the leadership of a single just theologian, and that no person or body would have absolute power except the absolute vice-regency of the chief jurisconsult.

The division of responsibilities among the three powers, the recommendation of the ministers by the president of the republic to the Majles and the final decision making by the Majles in this matter, the election of the president of the republic by the nation, the study of his lack of political qualifications, and even questioning and interpellating him in the Majles (after the revision of the Constitution), the possibility of complaining about the work methods of the three powers, the study of the complaints in this regard by the Majles Article 90 Commission, Majles research and investigation of all the nation's affairs and other things, all make it possible for the deputies of the people to monitor and supervise all individuals and organizations.

In this statement by the supervisor of the Voice and Vision organization concerning the violation of the principles in the Constitution, there are many claims and excesses, which are questionable, although their falseness is clear and obvious:

The executive director of the Voice and Vision organization claims first of all that the research and investigation report contains accusations, slander and assaults on the reputations of individuals. Second, he claims that according to Article 39 of the Constitution, even assaulting the reputation and dignity of convicts and prisoners is forbidden and subject to punishment, as well as the individual and collective reputations of those running the government. Third, Article 171 of the Constitution gives people who have been subjected to accusations the right to defend themselves and

it makes it obligatory to restore their spiritual and material reputations and dignity. Fourth, he claims that Articles 6 and 19 of the Law on General Policies and Principles of the Voice and Vision organization's programming and the measure enacted by the Supervisory Council in 1363 [21 March 1984-20 March 1985], required him to broadcast the statement against the Majles.

A. Article 39 of the Constitution states that "affronts to the honor and dignity of criminals are forbidden and subject to punishment." Article 37 also says that "no one is to be regarded as guilty unless his guilt has been established by the competent court."

Article 159 says clearly "the Ministry of Justice is the official body to which all grievances and complaints are to be referred."

If a crime has been committed (affront to honor, etc.), the authority to determine the crime and set and implement the punishments is the judiciary, not the supervisor of the Voice and Vision organization.

He has apparently cut himself out and stitched himself together out of whole cloth. Does the supervisor of the Voice and Vision organization think he does not need to go through the legal procedures?

B. Apparently the executive director of the Voice and Vision organization has read Article 171 of the Constitution from beginning to end. Consider Article 171 carefully: "If an individual suffers moral or material harm as the result of a failure or error of the judge with respect to the subject matter of a case, the verdict delivered, or the implementation of the verdict, the judge must stand surety for the reparation of that harm in accordance with Islamic criteria, if it be a case of failure. Otherwise, losses will be compensated for by the government. In all cases, the repute and good standing of the individual will be restored."

The executive director has made this article one of his justifications. He declares: Article 171 of the Constitution gives people who have been subjected to accusations the right to defend themselves and it makes it obligatory to restore their spiritual and material reputations and dignity.

The difference is like the difference between night and day. Article 171 pertains to the duties of the judiciary, and it requires the judge and the government to compensate for losses caused and to restore the honor of the accused person. However the Voice and Vision organization, clearly distorting this article, heaps heresy upon heresy and says that the accused must defend himself. Perhaps he also fancies himself in the role of the government, and is eager to enforce this article of the Constitution!

Does the fact that he attends meetings of the Council of Ministers make him think he can speak for the government?

C. Under Article 6 of the law on the General Policies and Principles of the Voice and Vision organization, this organization is required to respect the human dignity of individuals and to refrain from affronting their honor, in accordance with Islamic regulations. Article 19 says: "In all programming, especially the news, items may not be broadcast that contain the following: insults to the nation's official bodies and organizations and..."

1. The name of this law is "Law on the General Policies and Principles of the Voice and Vision Organization." This means that the programs produced by the Voice and Vision organization must be produced and broadcast in observance of the provisions given in this law. This is not to be extended to what is outside the lawful responsibility of the Voice and Vision organization and to what the Voice and Vision organization merely implements.

With regard to the broadcast of open Majles session proceedings, under the Constitution (which governs all laws, including the law cited above), the Voice and Vision organization is required to do these broadcasts. If a crime is committed, other bodies are the authorities to determine that and deal with it, not the Voice and Vision organization.

If the claims of the executive director of the Voice and Vision organization were to be implemented, before making any kind of speech in the Majles or at a Friday prayer service the deputies and the speaker of the Majles, the Friday imams at the provincial centers, the president of the republic, the chief of the judiciary and others would have to submit their speeches in writing to the management of the Voice and Vision organization so he could correct them and authorize their delivery if they achieved a minimum score, so that there would be no violations in the broadcast!

* Problem Is Beyond Investigation

94LA0051G Tehran RESALAT in Persian 15 Nov 93 pp 1, 16

[Editorial by 'Alireza Shemirani]

[Text] Why have the acts of the supervisor of the Voice and Vision organization during the last two weeks been followed by numerous reactions, from the speaker and deputies of the Majles to the chief of the judiciary, the Friday imams and the clergy, various classes and guilds and the media?

So far the Majles has researched and investigated at various levels in numerous instances having to do with the performance of organizations, bodies and management, in implementation of Article 67 of the Constitution. However, none have received reactions on the scale of the latest incident. Perhaps this is for the following reasons:

A. The performance of the Voice and Vision organization, as the most important pillar of the fourth power, with its effective and fateful role and society, has never been officially examined and supervised in the period since the triumph of the Islamic revolution. Since the revision of the Constitution, the Voice and Vision organization has been under the direct supervision of the vice-regent, and some have thought that a body under the leader's supervision should not be studied and subjected to research and investigation. At the time the research and investigation of the performance of the Voice and Vision organization was proposed, his excellency clearly stated:

"Study it carefully, do the research and investigation, and study individuals, too."

B. After the research and investigation report was read in the Majles, the supervisor of the Voice and Vision organization, continuing his illegal measures, took an official position against research and investigation on the Voice of the Majles. He drew boundaries and directions for the Majles, and by creating public controversy and intimidating the deputies, he tried to keep the Majles from performing its lawful responsibilities. He threatened that if things were said in the open Majles sessions that he judged to be incorrect, they would be answered in Voice and Vision programming.

C. The continuation of the illegal measures involving the personal use of the Voice and Vision and the failure to heed notices given caused the exalted leader to intervene and prevent the radio broadcast of further installments of the answer to the Majles from the supervisor of the Voice and Vision organization. The unworthy acts of the supervisor of the Voice and Vision organization were that in subsequent portions of the answer to the Majles and also on his answer to the statement given to the press from the Majles public relations office, he made inappropriate and distorted use of the Constitution and ordinary laws to try to justify broadcasting his answer over the radio. Instead of apologizing to the leader and the Majles and realizing the illegality of his willful use of the resources of the Voice and Vision organization, he continued to insist on his position.

Did any of the Majles deputies, the Friday imams, clergymen or writers who took a position on this matter prevent the supervisor of the Voice and Vision organization from pursuing the issues in the research and investigation through legal channels? No, everyone said and wrote that if he believed his honor had been attacked or if his rights had been violated, he should pursue the matter through lawful authorities, but he cannot violate the Constitution and ordinary laws, including Article 49 of the Law on the General Policies and Principles of the Programs of the Voice and Vision organization, which emphatically prohibit any kind of illegal activity in the country, by laying the groundwork for heresy that distorts to high heaven.

Article 6 of the Law on the General Policies and Principles of the Programs of the Voice and Vision Organization, which happens also to have been cited by the manager of the Voice and Vision organization, states: respect the human dignity of individuals and refrain from affronting their honor, in accordance with Islamic regulations." In the answer from the Voice and Vision organization, which was broadcast over the radio, this provision was clearly violated, and the honor of the Majles deputies was affronted.

If it is to be established in an Islamic system, which negates selfishness, that individuals can promote their ideas by intimidating the nation's lawful bodies, the edifice will not stand. This is the issue that took the issue of the research and investigation of the performance of the Voice and Vision organization beyond the ordinary course of events, and the controversy will continue as long as there is continued refusal to submit to the law.

The philosophy of research and investigation depends on the proper conduct of affairs, the discovery of incorrectness and distortions, and dealing with violators. Its purpose will be defeated if the body or individuals being investigated and researched heedlessly continue with what they were doing.

The roots of many problems and violations in some bodies and organizations are to be found in selfishness and the failure to submit to laws. If these roots are not cut off, they will grow again and their branches and leaves will be everywhere.